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JUNE
1952

VOLUME XXVIII
NUMBER NINE



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William H. Leach

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Selected Short Sermons

by Earl Riney

A horse and buggy on the right road will go farther than an automobile on the wrong road.

A man's religion is tested when he finds himself in church during the offering with only a ten-dollar bill in his pocket.

Let us not fall into the mistake of thinking that Christianity is nothing more than a system of exalted ethical teachings.

Among all our Lord's parables, at least half had to do with money or its equivalent.

Greatness is always built on a firm foundation. A foundation is firm only if its essential character is spiritual.

The person who professes one kind of life and lives another is held in contempt not only by righteous men but also by evil men.

Church members like a sermon that hits their neighbor.

We are told that Grandmother did not have more clothes than Granddaughter has. Grandmother just wore more at a time.

It takes courage to stand out against a crowd even when you are certain the crowd is wrong.

When a man walks with Christ daily, his life becomes radiant, helpful, pure, and his thoughts and acts become transformed with a new and beautiful spirit.

Rise above strife in the church. Keep on witnessing, no matter what others do, and be sure that God will use the evil of men as well as their goodness to advance his cause.

Round about us is a great unseen world, teeming with power which God is ready to pour into our souls if we make provision to channel it through our lives.

An ancient proverb says: If fate throws a knife at you, there are two ways of catching it—by the blade or by the handle.

Overcoming temptation can be an enriching experience, furnishing great opportunity for growth.

CHURCH MANAGEMENT

Edited by William H. Leach



VOLUME XXVIII
NUMBER 9
JUNE, 1952

The Descent of Loyalty

They are not grieved for the affliction of Joseph.
—Amos 6:6.

TWO women, evidently workers at a local war production plant were in the seat ahead of me. Their day had been spent in productive labor; their pocketbooks were filled with their earnings; life apparently was good.

"I only hope that this war lasts another six months," said one. "By that time we will have our house paid for."

The morning paper (take any morning you want to) tells the story of a strike. Working men are striking against the tyrant employer. They insist they must have a raise of twelve cents or eighteen cents, or twenty-five cents per hour. The employing company sees profits diminish and immediately puts in a resistance as it asks for higher prices to offset the costs.

The tables in the supper clubs are filled. There is plenty of money. Drinks are a dollar a throw. The program is characterized by nudity and smut. Hilarious laughter makes the walls ring.

It is a busy summer day. The vacation season has started. Automobiles crowd the highway. We hear the crash ahead. Then the sound of the ambulance siren. The injured are lifted into the ambulance. A jam results. One driver cursed.

"I am already twenty minutes late," he said.

Now we are in Korea. The battle is ending. The wounded are being rushed to the field hospitals. The chaplain bends over the thin blond lad who just last year was graduated from our high school. The boy breathes his last as the chaplain reads the prayer. Yes, there is an "affliction of Joseph."

Who cares?

The editor yields to the wine-dresser at this point. Amos compresses in a single verse a pic-

ture of every age of descending national loyalty.

They "lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; they chant to the sound of the viol, and invent to themselves instruments of music, like David they drink wine in bowls, and anoint themselves with the chief ointments, but *they are not grieved for the affliction of Joseph.*"

The descent of loyalty in this, our America, is deep, indeed.

Pilgrims Again Meet In Washington

I HAVE kept the readers of *Church Management* informed of the organization and development of the Washington Pilgrimage of American Churchmen. It has just had its second annual pilgrimage to Washington, D. C., where again a splendid group of religious folks met, discussed and visited the national shrine. The purpose of this pilgrimage is to attempt to strengthen the belief that the origins of this nation are definitely founded in a belief in God and that the welfare of our nation depends upon a continuation of that faith. The pilgrimage has proven to be a dramatic and effective way to restore the faith of individuals in the religious backgrounds and to spread its philosophy by publicity through the country.

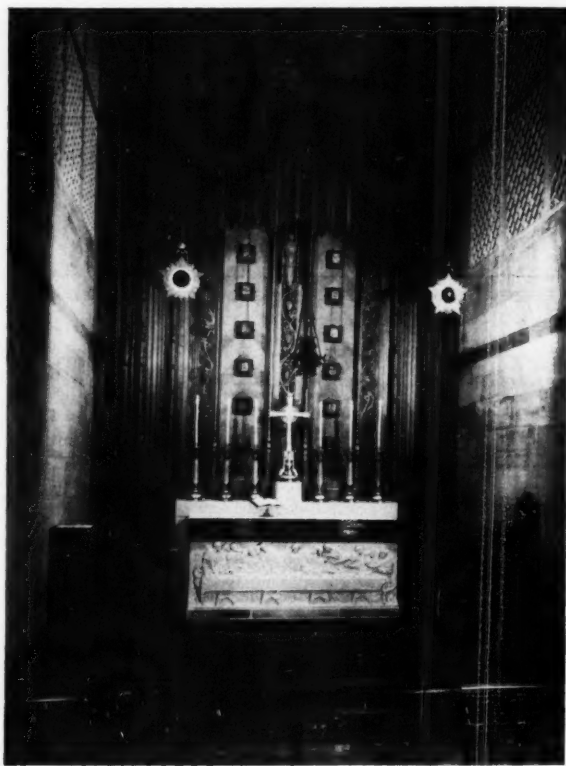
The movement has been incorporated and the name shortened. The title now is "The Washington Pilgrimage, Inc." As the name has been shortened, the program has been lengthened and strengthened. A permanency has been assured by the selection of a board of trustees. The men named have, in each in-

THE ALTAR

Immanuel Evangelical Lutheran Church, Baltimore, Maryland

This church, designed by Harold E. Wagoner of Philadelphia, received unusual attention at the annual meeting of the Church Architectural Guild. The beauty of the interior is shown on the front cover of this issue. This close-up gives the details of the altar.

Camera enthusiasts will be interested to know that both of our plates, reproduced in black and white, were made from color photos.



stance, been captivated by the purpose and program of the pilgrimage.

The program in the 1952 pilgrimage paralleled that of 1951. Government cooperation in making its historic shrines available was commendable. The *Church Management* dinner at which two churchmen for 1952 were named was perhaps the highlight of the meeting.

The clergyman to receive the award was George Arthur Buttrick, minister of Madison Avenue Presbyterian Church, New York City. The basis of the award was his leadership and personal contribution to the new twelve volume *Interpreter's Bible*.

The lay churchman of the year award went to Theodore Prentis Beasley of Dallas, Texas. Mr. Beasley is the president of the Republic National Life Insurance Company which has its headquarters in that city. Mr. Beasley is a member of the East Christian Church of Dallas and has been active in many interchurch activities—both local and national.

David C. Cook III, president of the David C.

Cook Publishing Company, was elected president of the corporation. Associated with him are the following trustees: Harold M. Dudley, Washington, D. C.; Ruth Dudley, Washington, D. C.; Ernest R. Bryan, Washington, D. C.; Carlton Sherwood, New York City; William H. Stackel, Rochester, New York; Stanley H. Simpson, Chicago, Illinois; Dr. Richard R. Renner, Cleveland, Ohio; William H. Leach, Cleveland, Ohio; C. Howard Johnson, Columbus, Ohio; Mr. Raymond L. Goehring, Wexford, Pennsylvania, and Louis Throgmorton, Dallas, Texas.

The pilgrimage for 1953 will be held in Washington, D. C., on April 30, May 1-2. I believe that we have many readers who will be interested in it. Why not select an individual in your church; send him as your representative and let him bring back a thrilling report to your church.

If this suggestion interests you write the editor of *Church Management* and ask that literature on the 1953 pilgrimage be mailed you as it is released.

RESOLUTIONS ARE NOT ENOUGH

Improving Protestant Social Action Strategy†

by Ellis H. Dana*

THE driving power of religion is good will—the love and urge to help a fellow man who is in need. The great periods in the history of the churches have been the periods of benevolence.

Social service played a great part in the beginnings of Christianity. Jesus spent much of his ministry helping those in sickness and trouble. In the Apostolic church, social service was regarded as essential.

But who is serving this purpose of religion in contemporary life? Have the churches done their job in the humanitarian field? The quantity of work done under non-church auspices has far outreached that done by the churches. Why have men welcomed other "physicians" and other "liberators"?

These questions were clearly emphasized at the Wisconsin Pastors' Conference at Madison, April 25-27, 1949, sponsored jointly by the University of Wisconsin and Wisconsin Council of Churches.

At this conference, in his main address, "Social Work in the Church Setting," Canon Henry H. Weisbauer of St. John's Episcopal Cathedral, maintained that, by and large, the Protestant clergy are not looked upon as counselors. He said they have been "long since identified with a punishing, moralistic caste of the present-day Pharisees."

Weisbauer also charged that "until and unless we begin to take informed responsibility for the earthly and practical needs of men, more and more people in these next years will turn a deaf ear to our polished sermons and moral pronouncements."

He argued that the Protestant clergy, in the minds of countless numbers, have come to be a cultural and professional caste, who do not understand how the people feel and what their problems are, and that therefore the pastor, as a counselor, "is an unknown quantity in our society."

Greatly Neglected Field

All this suggests the growing need for more understanding and cooperation by church leaders, churches, denominations and even seminaries in this greatly neglected field of social action.

In what more intimate or needed ways can the Word of God and the Gospel of Jesus Christ be shared in the lives and "day-to-day" problems of persons of whatever age, than by using the most approved approaches and methods? Since mankind's peril today is primarily spiritual and moral, then let the churches offer practical resources to help people meet the crisis, through a social action service.

We need to offer spiritual healing as a positive Christian service, functioning in cooperation with the social agencies and medical profession. It is, after all, the business of the church to care for the souls of men. Mental distress is a problem of the soul.

Each urban Protestant church of any size could have both clergy and laity organized in a careful plan to serve the sick, the bereaved, the lonely, the needy and unfortunate, the worried and troubled members. When possible, there might be a part-time social worker or psychiatrist on the staff.

There should be an intelligent referral system and follow-up plan. There should be much more opportunity in "cell" and "nurture" groups, to surround lonely and needy people with Christian fellowship, informally, offering them a chance to relax, to discuss seriously their lives and problems. Above all else, there should be informality and a chance to talk it over with "like-minded" and similarly experienced persons.

But to accomplish all this we must have more "grass roots" emphasis and local church adult education.

Local Church Emphasis

It is often too easy for many "social actionists" to forget the essential nature of their relation to the people or constituents; and the people rule in Protestantism and no group should forget this. Ministers should lead and train. They must be mindful of a covenant relationship with other Christians, and that all "protests" should be prayerful ones. It is not for them to

set up "social action" norms as absolutes. The positive side should be on Christian vocation.

What a national director of survey and research in a well-known denomination wrote to an outstanding "social action" preacher who was seeking advice is only too true.

He said:

I would think of my task as that of a master teacher. I would convene little groups of lay persons in various homes. With them, I would tackle the hottest social and economic issues I could find . . . Together, we can discover truth and determine our courses of individual and group action.

If 50 or 75 people can work their way through together to a few conclusions and policies, that will be a vastly more significant success than for me to enunciate the truth from the pulpit, however competently, in the absence of those in the pews who might or might not agree with me.

In other words . . . I would substitute adult education for pulpit pronouncements, conversation for homiletics, and the rough and tumble of face-to-face, informal quest for the neatness of sermonic excellence. I would expect to make more sales that way for the social gospel.

Adult education must take place largely in the local congregations, if there is to be social effectiveness. The larger, yet more remote, denominational bodies have important services to render, but in the last analysis they are quite weak unless they are backed up by the intelligent and convinced expressions of the "social gospel" in the local congregations.

If the Protestant social action programs are to be truly Protestant and democratic, there should be study groups, forums, and discussions—not to mention individual study. There should be reports back from social action denominational bodies to the local church groups. And the reports should include facts, issues, and reasons.

Too often we simply give conclusions—which is not enough in Protestant democracy. We must show our facts, our reasons, in order to establish our conclusions. We require that of our political leaders. Why should we offer our constituents any less?

Resolutions and Pronouncements

Pronouncements are a carry-over from an earlier day, when the church

†A condensation of an address given at Andover-Newton Theological Seminary, Yale Divinity School, Drew Theological Seminary, Princeton Theological Seminary and Howard University School of Religion during February 18-28, 1952.

*Executive vice president, Wisconsin Council of Churches, Madison, Wisconsin.

was more authoritative and more central in community life than it is today. Because of this change, we should use both the resolution and the pronouncement more sparingly and certainly with more care in preparation, so that they will actually mean something.

The quick process and easy method by which many Protestant groups issue pronouncements has seemed to defeat in part their original purpose—at least in the eyes of the general public. There appears to be a need for a more sound and thorough approach before statements are made public. Too often, in trying to represent others—both individuals and institutions—statements fall short and thereby misrepresent. This is sensed by the public and resented by the individuals and institutions.

The "voice" of the churches must be truly representative of its constituents. Too often resolutions and pronouncements are not formulated in a truly democratic group process. But perhaps this is due at least in part to Protestant weaknesses in administration and organization.

Nowhere do we need to do more in better marshalling our resources than through administration and organization. This need is highlighted by the fact that leading denominations have been surveying their national organizations—as, indeed, is the new National Council of Churches.

Policy should reflect a "problem-solving" approach, with a recognition of many sides to the solution of a public question.

I would like to cite one leader who practices what he preaches—Methodist layman George J. Stoll of Louisville, who has become nationally recognized through such magazines as *Time* and *Reader's Digest* for his positive, administratively constructive work with prisons and city agencies. He and his 200 laymen who study, cooperate, and refrain from criticism, are using a "problem-solving" approach. This is so different from resolutions and pronouncements that it has deservedly become national news.

Realistic Approach

Before deciding any issue, we might ask ourselves: What is the real problem? What are we trying to achieve? How are we to accomplish our objectives? We cannot assume that we know the solution nor the best steps to take until we have thoroughly examined the issues involved. Action may be glamorous and soul-satisfying, even uplifting; but if misdirected, where are we as Protestant "social actionists"?

Extreme care should be taken by Protestantism to examine, and to pre-

sent, both sides of a question. Protestantism has a right to freedom of the denominational and local church press, which must be used with the deepest possible thought, prayer, and understanding. But to use this freedom wisely and fairly is to accord a similar opportunity to those who take an opposite position. Does Protestantism offer such open opportunities in a Protestant press? Or are we guilty of presuming our opinions to be true simply because we do not give a chance for refutation?

In proportion as Protestantism—its publications or its leaders—chooses to be controversial in the use of these freedoms, it should try to offer adequate opportunity for comebacks, questions and answers, forums, and interviews. This is done, of course, in meetings with leaders and groups, but not often in the publications.

Our Protestant strategy in "social action" should help both pulpit and pew to be more fair and responsible to each other, as mutual ministers of the Royal Priesthood.

Respect Mutual Freedoms

The deeper we look at freedom in religious — particularly Protestant — terms, we see that it is God's freedom and not merely man's. Where many difficulties arise is in this basic and elemental distinction. Far too many would-be defenders of "freedom of the pulpit" are too content to let it rest in human terms, rather than in Divine. There is altogether too much comparison with secular freedoms, as such, which only adds confusion to what churchmen sometimes really mean.

To advocate merely "freedom of the pulpit" without saying what is really implied in total Protestant values in terms of spirit and truth is to dodge the real issue of why Protestantism has always fought for and stood for intellectual and spiritual freedom and for individualism and the sacredness of personality.

In fact, to ask for "freedom of the pulpit" without according a similar freedom of expression for the pew, is a contradiction in terms of Protestant beliefs and traditions. It is this possible abuse of a great freedom that all Protestants should help to watch.

Moreover, the "priest in the pew" is at liberty to think and to do as he chooses, moved only by the spirit of God and the truth of Christ.

In accepting the lay presidency of the old Federal Council of Churches, Charles P. Taft gave a notable address on "People in the Pews."

Referring to our democratic problem, which rests upon individual minds and souls coming in their own way to the will of God, Taft says:

The enemy of that whole position is the absolutist. When the people refuse to accept the position he advocates, he can believe only that they are wrong. He cannot wait for them to be persuaded, and he is tempted to force them to accept his position. He is often so impressed with the importance of what he believes in, that any evil in the means used to compel acceptance becomes colored with the virtue of his objectives.

Today Protestant social action strategy calls for real improvements. The demands are great. The time is short. And, in the welter of competition today for men's minds and souls, never before has there been a greater need for the effective use of our Protestant resources.

Let us, then, meet this challenge squarely as Protestants can and must if the Protestant era is to be kept alive with an old gospel for a new age—an age when yearning millions are on the march, deciding which "God" and which "Gospel" to follow, even in America.

Hilltop and Valley†

Oh, I must go up to my hilltop again,
I've stayed in the valley too long,
I must hear again the whispers of peace,

The echoes of angels' song.

Yes, I know there is work in the valley to do,

One must live by the highway of life;
One must build his house near the pressing throng,

In a world that is weary with strife.

But I must go up to my hilltop again,
One can stay in the valley too long,
It's so easy to lose the whispers of peace,

And grow deaf to the angels' song.

So I must go up to my hilltop again,
For a grasp of the Spirit-hand,
If I am to live by the highway of life,
And make it God's heavenly land.

—Ralph Spaulding Cushman

†From "Meditations and Verse on Living in Two Worlds," by Ralph Spaulding Cushman. Published by Abingdon-Cokesbury Press, 1952. Used by permission.

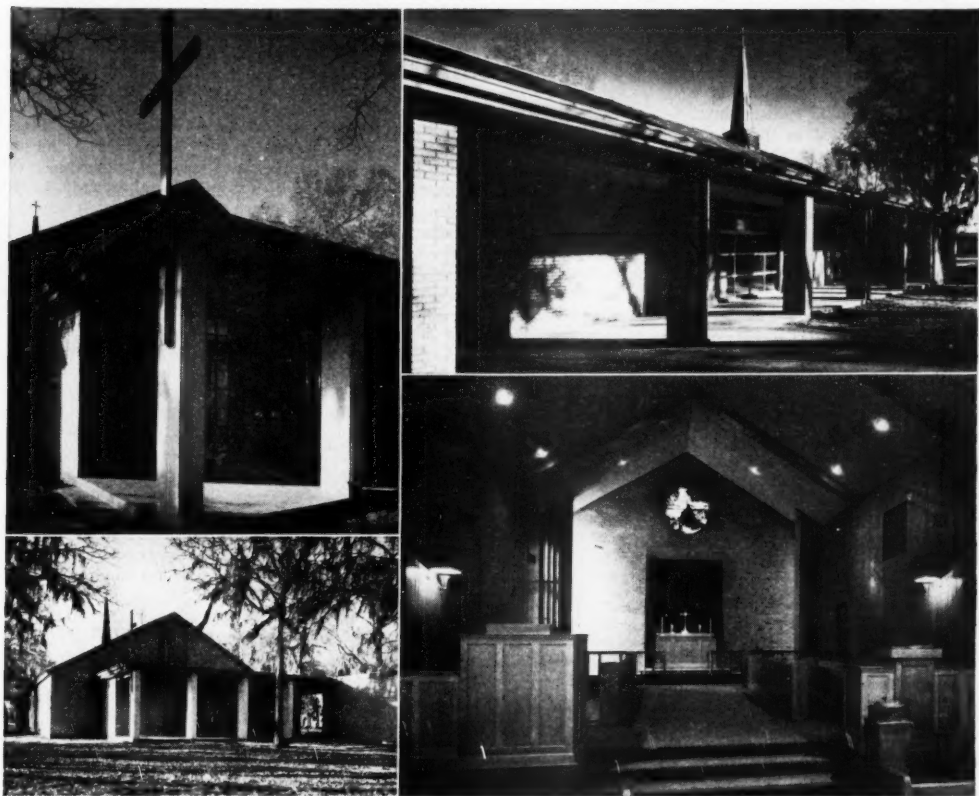
COLORFUL CHURCH ROBES GAINING IN POPULARITY

Chicago—Choirs robed in colorful gowns are gaining in popularity, it was reported at the International Churchman's Exposition in the Chicago Amphitheater.

A spokesman for a church goods firm said that scarlet robes and those in pastel shades are being utilized more and more.

Eighty-one different colors in various fabrics are now offered by one company.

Churches are taking more to choirs, it was said. Hundreds of congregations now maintain as many as five or six choirs—all men, all women, mixed adult, youth and children's choirs.—RNS



Photos by F. Wilbur Selders

CLIMATE INFLUENCES CHURCH DESIGN

St. Andrews Methodist Church†

Houston, Texas

THE residential area in which the church is situated is a recently developed one of small homes owned by people predominantly young and of modest income.

The site is bordered on three sides by streets; Garland Street being one carrying a heavy traffic load. Beautiful oak, hickory and pecan trees profusely cover the property. The terrain is flat with very little elevation above

the street. Existing facilities consisted of buildings of a temporary nature that were used for worship and education.

Climate

The climate in Houston is a large factor in influencing design in architecture. The long humid, hot summer is relieved by short periods of delightful weather in spring and fall, and accented by brief cold spells of short duration in the winter time with freezing temperatures and in rare instances, snowfall. The rainy weather with an average precipitation of forty-two inches a year, means protection from this rain, which is at times of torren-

tial proportions, must be achieved by a generous use of covered entrances and passageways.

The site planning problem evolved from the necessity of removing the sanctuary from the noise and dust of the traffic on Garland Street, and providing easy access to the building from the parking area. In this case the automobile may be driven close to the covered passageway in inclement weather allowing for protection of the occupants. An additional limitation was the necessity of joining the existing buildings with the new construction, converting the existing sanctuary into a new use as a fellowship hall. Many different schemes were presented to the Building Committee and the chairman, Mr. Wilbur Maxwell. After thorough sifting, the final scheme was unanimously adopted.

The task of achieving a worshipful, yet economical structure led to the construction type of wood frame with brick veneer exterior face, supplemented by rigid frame steel bents.

*Hamilton Brown, architect, Houston, Texas; H. C. Will, mechanical engineer, Houston, Texas; Robert L. Reid, consulting engineer, Houston, Texas; Bolt, Beranek and Newman, acoustical consultants, Cambridge, Massachusetts; Rev. Myers Curtis, minister.

†This design received an award from the Church Architectural Guild at its annual meeting.

Interior

The walls of the interior of the sanctuary building are vertical pine paneling with a greenish gray glaze applied to the surface. The ceilings are of sand finished plaster in the main, with acoustical plaster applied on the rear wall and the soffits of the side aisles. All the plaster is painted a pale coral.

The pews and chancel furnishings are of Appalachian oak with a tinted masking coat applied and wiped off the surface prior to finishing.

The floor is asphalt tile of marbleized gray with traces of coral. The rugs, applied as runners in the aisles and completely covering the chancel area, are a pale grayish green.

The rear wall of the chancel is of unpainted brick. This brick is the same as used on the exterior. It is made in St. Joe, Alabama, and is a pale salmon blend. Great pains were taken in achieving the right mortar color.

The rose window at the chancel and the window at the rear of the sanctuary, are of domestic stained glass given to the church by a member of the congregation and selected without the benefit of the architect.

Criticism

The statement made by the jury on awards of the Church Architectural Guild Exhibit in Chicago in 1952, concerning the nave fenestration, is quoted in part as follows: "The nave fenestration is somewhat questioned." Lacking any further explanation, it is not known whether the jury refers to the design of the stained glass windows or whether the reference is to the size and placement of the window areas themselves. It is the opinion of the architect that the rose window over the altar, as traditional as it may be, is a distraction taking the focus off the center of interest, the altar or the pastor. However, in this case, the requirement of the rose window was a mandatory one.

The side fenestration of the nave has been worked out in many variations, the usual one being that of rhythmically placed window units. In this instance, the architect preferred to group these windows in one large area in order to simplify the wall-window arrangement.

The jury also mentioned the lack of an outstanding exterior feature. It is well understood that most congregations desire a tower of prominent proportions. In this case budget limitations precluded the incorporation of such a tower. Furthermore, in consideration of the physical aspects of the site with the enormous trees clustering over the buildings, such an outstanding feature would lose its domin-

Credit Union Strengthens Rural Parish

FATHER JOSEPH F. FROMHERZ, pastor of St. Mary's Roman Catholic Church, Assumption, west of Toledo, Ohio, received his first lessons in credit unions in Switzerland. His European father made him turn over one-half of his earnings for investment in the village cooperative. He arrived in America at the time of the depression and he sought to save his people from poverty by using the same idea.

The first couple seeking aid from the priest embarrassed him as he had

no funds with which to help them. A small credit union was established. Little by little its assets increased until today they total \$350,000. In 1949 it loaned \$998,425.24.

According to Ralph A. Felton in his book, *A New Gospel of the Soil*, this union has 754 active members. It owns a cooperative food locker with 700 lockers. This cost \$52,000. It was paid for by selling 1875 shares at twenty-five dollars each.

The credit union pays dividends on deposits of three per cent per year. Father Fromherz insists that the credit union is not a financial venture. Instead its purpose is Christian and humanitarian. It exists to help people and to hold the parish together. Borrowers pay four per cent. There are approximately 575 church credit unions in the nation. Ninety of these are in Protestant churches.*

The small number of Protestant churches sponsoring credit unions, when compared with Roman Catholic efforts is very noticeable. Dr. Felton's book, mentioned above, describes three unions, two are Roman Catholic, one is Protestant. The Protestant church is the Rock Run Brethren Church near Goshen, Indiana. The church has 173 members. The credit union has 135 members. It has a capitalization of \$10,000. Money is loaned on real estate at 3%; on other items at 5%. Ten per cent of the net income of the union goes to the church.



SAINT MARY'S ROMAN CATHOLIC CHURCH
West of Toledo, Ohio

*Information of the organization of credit unions may be secured by addressing Federal Credit Union, Federal Security Agency, Washington 25, D. C.

ant character. It was the concept of the architect that the church should be observed as an intimate and worshipful building from beneath the sheltering trees.

The cost of the building including the air conditioning and furnishings was less than \$84,000.00.

The air conditioning system is the summer-winter type and is split into two systems, one for the sanctuary and the other for the administrative

area for reasons of economy in operation.

The nave has a seating capacity of 350 and the chancel contains seating for 35 choir members, as well as space for a piano and electric organ.

Lighting is of a simple, contemporary arrangement of recessed spots and pendant fixtures casting their illumination on the congregation, taking the emphasis off the ceiling area and focusing the light on featured elements of the chancel.

What the Architect Can Do for Religion*

by George Miles Gibson

AS theology is queen of sciences, architecture is queen of the arts.

The theologian brings together all philosophies, human experiences and techniques of the reasoning powers in his effort to understand and communicate the revelation of God in Christ. So the architect, as master artist, commands all the arts, uniting the building crafts, wood-carving, bell-forging, glass-staining, sculpture, painting, embroidery and organ-building into a fitting whole, that the Word of God may have a proper habitation among men.

The theologian deals with essences, the architect with form. Yet no clear-cut line divides them. Essence must be expressed in form or it has no meaning. The propositions of theology must be made concrete, otherwise they are obviously abstract, and communicate nothing. There is, among theologians, a tendency to distrust form as idolatry. And there is some justification for this distrust; worship always runs the dangers of embracing the object or the symbol for the spiritual reality. Yet it is foolish to look for a religion too abstractly perfect to be expressed in outward signs. The man who does that is the same as one who would say: "I believe in love but not in marriage," or "I adore art but despise pictures." The necessity for expression means that religion must have its "outward signs of inward graces;" this is the whole meaning of sacraments.

Similarly, form is not a thing in itself; it must be the expression of an essence, some ideal or spiritual truth seen by the artist before any interpretation may be made in material media. Art for its own sake is idolatry. Every building, picture and statue speaks to us of something not itself. And it is the spiritual reality of which the object is the symbol that determines the nature of all art. So the first question to ask of church architecture is whether it merely displays the whims of artists and committees and echoes the prevailing modes of a day, or manifests the glory of God.

The first Christians worshipped in private homes, gradually touching the interiors with the first modest symbol beginnings of an art, later to flower. In Rome they broke the bread of

thanksgiving in catacombs, pausing to touch the walls with signs of faith, later to become the full language of Christian symbolism. Thus a characteristic art began, even before the faithful were legally competent to own their properties. Then came the basilica, adapted to the eucharistic sacrifice and given the cruciform shape in remembrance of the risen Savior. The gathering stream of history absorbed the Latin massiveness and strength, utilizing the stout pillars, rounded arches and spacious domes to supply Romanesque grandeur to the edifices of the expanding faith. With the conquest of the barbarians, the Romanesque followed the march of civilization into the north forests and, ever so gradually, grew in aspiration and in grace into the splendid Gothic of the Middle Ages.

By the close of the medieval period Gothic had become as frozen music, the static structure of scholastic theology and the corruption of ecclesiastical power having stopped the flow of creation. Reformation, Counter-Reformation and Renaissance were the new forces which, though with different purposes and spirit, combined to break up the icy masses of medievalism. The modern era has been marked, in all its new building and remodeling, by experimentalization, local and regional influences, and the newer aims of a restless humanity.

The Protestant emphasis upon preaching in the vernacular influenced church interiors toward accenting the pulpit, while the anti-papal spirit resulted in simplification of worship and the discarding of non-essential appurtenances. The Lutherans stayed nearest Rome in outward appearances, continued the Mass, the Church Year, and employing many arts in adorning the services. Calvin and Zwingli were more severe in their demands to discard all things not prescribed in Scripture. The Knox liturgy provided for "bell, pulpit, basin for baptism, table or tables for communion," (variously located but never converted into altars). Later the Dissenters banished every reminder of the hated Popery, furnishing their churches with the barest necessities of biblical worship, pulpit, table and pew. Meantime the Jesuits expanded into the Baroque and Romantic, pressing the claims of the Counter-Reformation through architectural adaptations to

popular taste, utilizing local media, employing color and bowing to the time-spirit. The Protestants were severely accused of vandalism in their extensive adaptations of medieval buildings to Reformation uses.

The American churches were heirs of the Puritan and Dissenter influences. While, in Colonial times and after the Revolution, church buildings achieved chaste simplicity in the style of Sir Christopher Wren and other artists who saw no conflict between the Protestant ideal and good taste, the post-Civil War period through to the end of the century made use of the expanding economy in filling the land with the ugliest churches of any period of Christian architecture. There are exceptions to all rules, of course, but in the main the churches of the period were marked by extreme experimentalism and anti-traditionalism interpreted in gaudy rococo, yellow pews, ginger-bread ornamentation, extravagant chandeliers swinging from networks of exposed rafters, and picture-puzzle windows.

The Present Revival

We are, as I have said, in that stream of history as those who receive its great and its ghastly achievements, and who must make our own contribution to our time.

A renewed interest in worship and in all the arts that contribute to it began in the time of its articulate expression about the First World War. The more sensitive among the ministers grew weary of trying to communicate the beauty of holiness in environments of ill-taste often achieving hideousness. Theologians found a new interest in the nature of worship, its philosophy and psychology. Architects, no doubt, had been cringing at sight of these misshapen monsters, and the younger artists dreamed of new and lovelier creations.

This renewal of interest included a recovery of the rich language of religious symbolism and brought an increased understanding among Protestants of the sweeping rhythms of the seasons of the Christian calendar. History was explored and aesthetics appealed to in search for better ways to show forth the glory of the Most High in his house of prayer.

Many realized that Protestant Christianity had confined itself too closely to the propositional and didactic ex-

*Condensed from an address given before the Church Architectural Guild of America at its meeting in Chicago, January 6, 1952. It is reprinted here through the courtesy of "The Character," Pittsburgh, Pennsylvania.

pression, neglecting the dramatic and artistic, and had lost the richness of the Middle Ages in an irrational rejection of every reminder of Romanism. This new movement meant that Protestantism had grown beyond the camp-meeting revival stage with its slapstick methods and its tents and tabernacles, and was ready to rid itself of the unmistakable signs of revivalism in its permanent houses of worship. It was ready, too, to rebel against the extravagant ill-taste of the *nouveau riche* of the era of railroad building and the boom of the industrial revolution.

The main visible result of this whole tendency in our time is the immense improvement in the American church scene over the prospect of the last half of the nineteenth century. Wherever old churches are remodeled now, the interiors become real sanctuaries rather than auditoriums or museums; and new edifices are receiving the skilled and meaningful treatment of the first building artists of our era.

The Need for Guiding Principles

The architect and the theologian face a tremendously inspiring opportunity. While, in comparison to costs of war and of self-indulgence, the money spent for religious purposes seems always niggardly, nevertheless more churches and more costly churches are being built in the America of today than ever before. The opportunity is also a responsibility, for what we build will remain for years, perhaps for ages. And what we build will depend upon our holding in common certain guiding principles. Of these I suggest but a few which appeal to me as of greatest importance.

The Principle of Separation

Religion influences society as God influences man, not by being like the secular order, but by being unlike it. This principle of separation between the sacred and the profane is as old as religion, and when the distinction is rubbed out religion ceases. The separation is achieved in many ways.

First, there is the unmistakable distinction between ecclesiastical and secular architecture in the entire external design. Whether the building is Gothic, Romanesque, or American Colonial, any passerby can tell it is a church and not a bank, a school or a factory. When, under modern secular influences, church exteriors are designed like other buildings such as these, or halls, or libraries, the distinction is erased. Also, when department stores or counting houses employ ecclesiastical motifs discarded by religion, the distinction again tends to disappear.

Again, the earlier churches achieved separateness in dominant size, as they

towered over their villages and often dwarfed the shops even of cities. As the dollar-worship of modern man elevated skyscraper temples-of-trade in honor of his god Mammon, the churches drew down into the shadows. They can no longer compete for mere size, yet must maintain the distinction which, in whatever proportions, symbolizes protest against secular culture and portrays the invitation to redeem it. Trinity in New York perfectly pictures such protest and invitation. Though framed by the canon of Wall Street, it stands in its burial ground unmistakably a church, and continues its message which would have been altogether lost had its corporation attempted to replace it with a skyscraper type of building.

Another former means of accenting separation was in the landscaping. Ample space was taken as a matter of course when ground was less expensive, but, with the growth of business it had been hard to refuse flattering offers which come to the studies of city pastors, from chain stores or garages eager to crowd in to the very eaves of the church. The present tendency is the outward movement of the churches to the suburbs where more generous spacing may be had. While this has sad effects upon the religious life of the inner-city, it nevertheless usually means a more churchly type of building, set off to better advantage.

This principle of separation is at work throughout religion: in the Jewish service of Seder which separates the secular week from the sacred Sabbath; in the orders separating the holy life from the profane; it is symbolized in the chancel which literally means, to cancel, and which indicates the separation again between the secular and the sacred. Nothing within the chancel is proper except that which confesses God, the altar of sacrifice or the table of communion, the crucifix of his passion or the empty cross of his resurrection, his written Word upon the lectern, his spoken Word from the pulpit. In keeping with this principle, flags, pictures, roses and plaques of human achievement will be kept out of the space marked off by the chancel. And the entire edifice with all its appointments will be an harmonious symphony on the theme of God's holiness and Christ's redemptive drama, rather than upon the skills of men. If secular gods are to be worshipped, let them be worshipped elsewhere.

The Principle of Truth

This, I believe, was second of Ruskin's Seven Lamps. It implies, at the very minimum, a certain integrity of purpose and performance. The theologian and the architect will mutually

respect each other's integrity, the former allowing full room for the artist to express himself with honesty, and the latter sympathetically striving to make the building say what it means to say, rather than intruding into it his own vagaries. The theory of "art for art's sake" is untenable anywhere, and especially so in religious art. Ecclesiastical architecture is not "for its own sake," but rather receives its glory from the fidelity with which it serves the drama of revealed faith.

The architect must know this; and it is well to remind the theologian, too; for when theologians engage in building enterprises they often cease to be theologians and become amateur artists making the most of the opportunity to express their aesthetic heresies. The principle of truth requires an honest knowledge of what a Christian church is, of the objective body of truth it is supposed to communicate, and an appreciation of the necessities imposed on outward form by the drama of redemption.

This principle of truth is observed or ignored in countless ways in the execution of a plan into a building. Ruskin demanded in all things an honest use of material, despising false structures of any sort. In my eight years ministry at Hyde Park, Chicago, I came to love the sanctuary because of sacred associations, though it violated this principle in many ways. One could almost forget the massive columns were not stone but painted tin, and that the ornate inner walls were simulated from plaster-board veneer. Exteriorwise, any building would possess more dignity in plain frame painted white than boasting a front elevation covered with tar-paper painted to look like bricks.

The Principle of Growth

We began by saying that we always build at a given point in time, and that that point has been reached by the passing of history. Religion may be static or dynamic. If static, its architecture will be lifeless, a mere copy of some past period which loses, as all copies must lose, the original's quality of power. And if the faith is dynamic, its architecture will be creative, urgent and vital.

There are three ways of ignoring this principle of growth which belongs as much to social life as to art. It may be ignored by fixation on the past, as in the final period of the Middle Ages; or by pre-occupation with the present, as with the rabid experimentalism of the last half of the nineteenth century; or by a radical leap into the future, as in the more extreme forms of expressionism, cubism, dadaism, which have ex-

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THE CASE FOR THE SPREAD-OUT CHURCH

Decentralizing The Local Church

by John R. Scotford*

OUR fathers had much trouble with roofs. They were expensive to build and difficult to maintain. To their way of thinking the more that could be put under one roof, the better. They were also more successful in sending heat upwards than sideways. The old hot air furnace could warm several floors but was not particularly effective with wings. In the past the box type building, with a limited roof and basement area, but with several floors has been equated with economy.

This congregate type church also suited certain ideas which have been prevalent. The Sunday school began as a mass meeting with a greater emphasis upon the opening and closing of the sessions than on the lesson period. The atmosphere of success was achieved as a lot of people were drawn together in the closest possible proximity to each other. This reached its climax in the Akron plan arrangement by which everybody could be in one big room in one moment, and then in a lot of little rooms a few seconds later.

In some quarters the piled up church has had a species of theological blessing. During the twenties the idea was prevalent that all of life could be sanctified by drawing it into the church. It was felt that basketball would somehow be blessed if it was played under the same roof that also sheltered a pulpit. By providing for all sorts of activities within its walls the church was assumed to be uplifting those who participated therein. Just getting people through the doors of the church was thought to do them good.

The multi-purpose church building is externally impressive. It looms high above the sidewalk. It says to all comers, "Here is an important institution." Curiously, the monumental church has been particularly popular in the South. The multiplication of adult Sunday school classes has made necessary a multiplicity of classrooms. Probably building costs are a bit less and the appeal of "the big church" a bit more persuasive than in the north.

The congregate church suffers from several disadvantages.



A SPREAD-OUT CHURCH

Oneonta Congregational Church, Pasadena, California. At left, house of worship; at right, parking lot and Founders Hall which is used for social purposes.

The first of these is the too easy transmission of sound. In such a building I once heard "Joy to the World," "Jesus Loves Me," and "Happy Birthday" all being sung by different groups at the same time. When separate rooms are provided it is assumed that one can speak up without disturbing others but this is not so, particularly when the weather gets warm and windows are opened.

In buildings with several floors somebody must climb. If the little children get the lower floor, as they should, then the dear old ladies have to puff and strain to go higher. If the older classes get preferred treatment then the youngsters must go up stairs, which in some states is against the law.

Traffic congestion inevitably develops. Stairways become crowded and doorways clogged. This has its hazards, and is particularly unfortunate for the small children. The church is no place for a subway rush.

The more floors there are to a building the more difficult is it to alter or enlarge it. The future can never be fully foreseen and the demands made upon a church change with the years. In our own time the ideal of "togetherness" has given way to that of graded worship. At present there is a new demand for nurseries and cribs, and

something our fathers never dreamt of. To change an Akron plan assembly room is as difficult a puzzle as can be handed an architect. Everytime you want to move a partition you run into a brick wall which helps to support the roof. In a Southern city a certain church had ample cubic contents for all of its activities but found that it was actually cheaper and much more satisfactory to put up a new educational building than to alter the old one to meet new needs.

Any addition to an old building usually involves spoiling the side that is built on to. If there are several floors, the problem is aggravated geometrically. The problem of external appearance also arises. The cost of tearing down is now almost as great as that of putting up; to add to a multi-floor building gets into money rapidly. And you simply cannot do it piece-meal; it is a major operation, or nothing!

Tradition Supports

The Spread-Out Church

On the other hand, the spread-out church has had a long and honorable ancestry. The Episcopal Church has usually provided separate buildings for worship and other activities. One of the lovelier traditions of New England has been the vestry or "chapel" beside

*Church building consultant, Mount Vernon, New York.

the church. Oliver Wendell Holmes once characterized the big old white church with a low vestry beside it at Hanover, New Hampshire, as "the cow and the calf." The idea was to magnify worship by setting it apart from other goings-on.

More recently this conception has flowered in what is known as the "campus type" church in which a number of small buildings take the place of the one all-inclusive structure of the past. This requires an abundance of land and obviously is not possible on expensive downtown locations. It is really the child of the automobile. Most churches now have little foot trade. A car can go a mile as easily as a couple of blocks. This makes it possible to buy sites by the acre in outlying locations without any perceptible loss in the size of the congregation.

The great advantage of the spread-out church is its flexibility. This is particularly marked at two points.

What takes place in one part of a scattered church does not interfere with what is going on elsewhere. Several meetings can be held at the same time without either traffic congestion or audible interference. The present trend is towards having at least the lower grades of the church school at the same hour as the church service so that the family can come together. In an increasing number of instances churches are holding duplicate services paralleled by duplicate church schools. In many of the older congregated type buildings this is impossible. The old furnace often does a better job of distributing sound than heat. What happens downstairs resounds up. The campus type church takes care of this situation easily.

The spread-out church can be easily adjusted to changing conditions. If a nursery is needed, one can be added in the form of an additional one-story building at relatively little expense and without disrupting the existing facilities. If a room is no longer needed for one purpose, it can be made over for other uses with comparative ease. Over against the rigidity of the massive buildings of the past this new type of construction is almost fluid.

There Are Objections

The first and most obvious complaint is about bad weather. How do you get from one building to the other when it rains? The best answer to this is another question, "How often does that happen?" Also the amount of traffic from part to part of a church is exaggerated. The little children are brought in the family car and deposited at the nursery or kindergarten and stay there until they are gotten again.

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THE CHURCH OF THE PIONEERS

Community Presbyterian Church*

Danville, California

by Francean Campbell

DANVILLE'S Community Presbyterian Church links the present to the past. Closely interwoven with the early development of California, Danville occupies a position of affection to residents of the San Francisco Bay Area, and to Danville's own residents. The new Community Presbyterian Church buildings are a symbol of that affection.

By some, the church is referred to as "The Church of the Pioneers," and the story of the neighborhood explains just why.

The year 1863 witnessed the construction start of the Central Pacific Railroad eastward from the Great Valley of California across the Sierra Nevada to link up with the Union Pacific lines at Ogden, Utah. That same year the Board of Home Missions of the Presbyterian Church, U.S.A., commissioned the Reverend H. R. Avery to serve in the fertile San Ramon Valley of California—a valley nestled between the rugged Mt. Diablo peak to the east and the Coast Range Mountains skirting San Francisco Bay.

Twelve years of missionary work in the valley led to consolidation of the work in a central church at the village of Danville, and to the adoption of "Danville" as the name for the field. The first church building, erected that same year of 1875, was a charming colonial structure shaded by a grove of walnut, almond and cypress trees.

As the years passed, Danville emerged from an agricultural town into a residential area for business and professional men of the San Francisco Bay area. The tunneling of the Berkeley hills west of the valley by a four-lane super-highway brought the bay area within fifteen minutes traveling time, and permitted a tidal wave of suburban settlements to cover the valley hillsides. Curiously enough, the "village," as Danville is known to its settlers, has retained a quiet domesticity and expanded most gracefully without evidencing the awkward newness so frequently found in growing communities.

The little church was destroyed by fire in 1933, and in its place was built a temporary wood frame education building. This was to serve for both church and church school, until at last in 1951 plans for a new church swung into action.

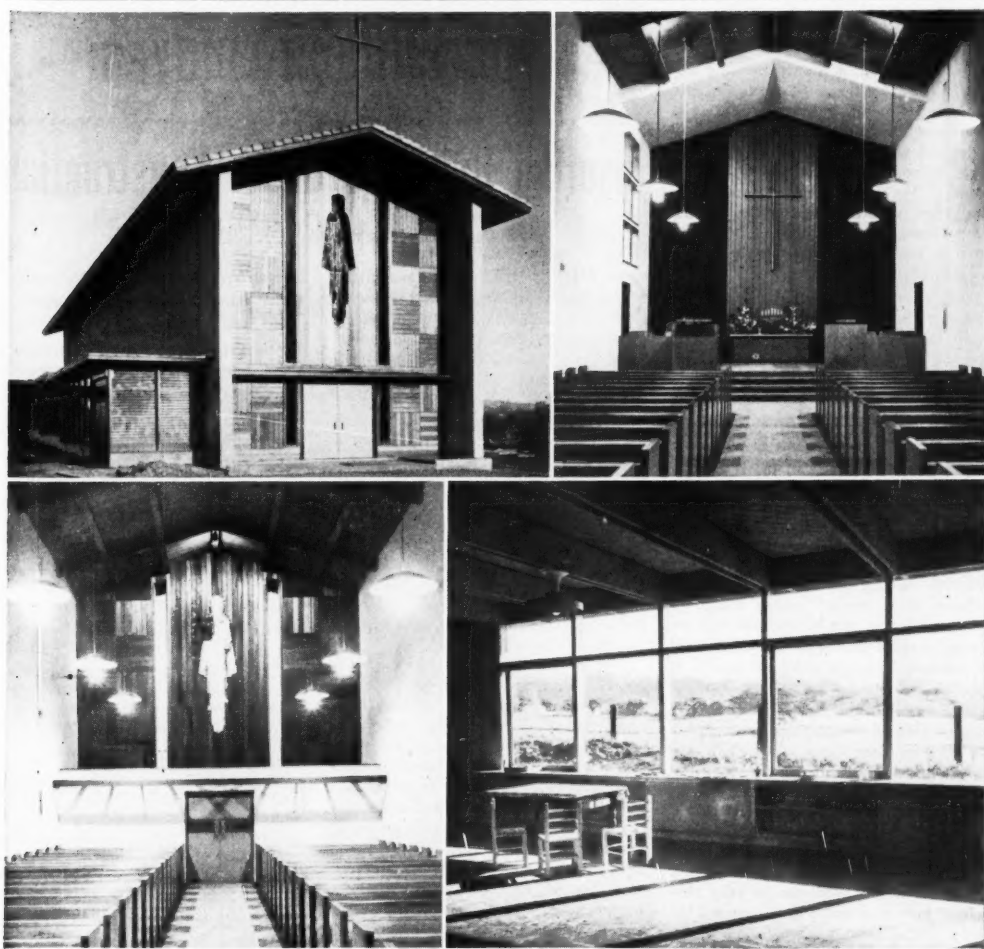
A new site of three acres, allowing for proper expansion, had been acquired in the nearby neighborhood, and a master plan was formulated to provide for the eventual completion of the whole project. This is to include education facilities, the main sanctuary, the manse, parking facilities, and the recreation fields. But for a beginning, 1951 saw the completion of the chapel and two of the church school areas, and before this first unit was completed, ground was broken for additional school and fellowship hall areas.

The new buildings are contemporary in conception, with a suggestion of the architecture of early California in their character. The steel structural system is enveloped in stucco and redwood walls, treated in cool colors to match the rolling meadows beyond the fields in which they stand. The first unit comprises the chapel, seating 240, and a nursery and a kindergarten.

Built around a terrace garden, the buildings are connected by wide glass and translucent plastic enclosed corridors. The chapel, one hundred feet long and facing west, presents a warm picture of parquet patterned redwood, grey-green stucco and terra cotta tile; the cross and the doors are yellow-green. The redwood front has a natural finish which makes the most of the native iridescent characteristic of the wood. As one views the front of the chapel from different angles the wood squares appear to undergo a subtle change of color varying from a deep Indian red to a luminous ochre.

Designed for excellent acoustic qualities, the interior has several unusual features. The structural frame consists of a series of rigid steel bents, with heavy wood beams between to support the heavy roof sheathing. All of this construction is exposed at the ceiling, with the steel beams painted

*This design received an award from the Church Architectural Guild at its annual meeting.



COMMUNITY PRESBYTERIAN CHURCH
Danville, California

delft blue, and the sheathing beige; stucco walls are Monterey sand colored; the organ loft consists of vertical redwood strips with a backing of brick-red fabric; the redwood panel of the chancel is painted delft blue to match the beams and serves as a background for the chancel cross. Tall slit windows and one square block window light the chapel with dramatic effect. Windows on the south side of the chapel are glazed with a golden-hued plastic *Alsynite*, and the chancel windows and west front window are stained glass. The architect has designed custom hanging lamps with a painted spun aluminum hood and a vellum colored glass base. Flooring is asphalt tile, and the oak pews are stained with a soft grey pigment.

The educational areas are shaded by large roof overhangs and enclosed by glass walls which minimize the feeling of separation from the out-of-doors and provide classrooms that are refreshing and cheerful workshops for youngsters. Solid walls are finished in integrally colored stuccos; floors are covered with durable sanitary asphalt tiles, and as in the chapel, the ceilings throughout, including the areas now under construction, are straightforward expressions of the structural spanning systems used.

Church membership numbers 309, and the total attendance at the three Sunday morning services averages 300. Sunday school enrollment is 400. The present pastor, H. Wesley Van Delinder, succeeds fifteen pastors who

have served the Danville Presbyterian Church since its organization seventy-seven years ago. Dr. Paul Wendt, professor of business administration at the University of California in Berkeley, was the chairman of the church's building committee. The contract price for the first unit of construction was \$68,219.00; builders are Pike and Hill, of Diablo, California. Architectural services were by the office of Donald Powers Smith, A.I.A., of San Francisco.

The new church buildings demonstrate a logical answer in design, cost and function, and plans for expansion will keep step with the growing population of Danville. In the meantime the devoted residents of Danville have made a good start on the next seventy-seven years.

Decentralizing the Local Church

(From page 16)

How often does a dinner meeting adjourn to the church proper? In cold or rainy climates a further answer is the construction of covered or even enclosed passageways, or even having the various rooms attached to one another. We know of a church which met this situation by buying a one-story army barracks, cutting it up into rooms, and then connecting them with a porch along one side.

Although the question of heat is often raised, it is really not an objection to this arrangement. Two fairly recent developments help at this point. We now know how to insulate buildings so that they can be kept warm easily, and we have found ways to transmit heat for considerable distances without perceptible loss. Actually it is more economical to heat a scattered out church than a piled up one. With the latter it is usually necessary to warm the whole building in order to make any part comfortable; with the former the full heat is only turned on where it is needed. Also rooms of reasonable size can be warmed in a relatively short period of time. To hold a meeting in a scattered out church it is not necessary to start the furnace many hours in advance.

The cost of the scattered out church is greater per cubic foot than the piled up church, but you do not need so much of it, and it is more usable.

Obviously a spread out building requires more roof and more sidewalls than one which is more concentrated. Over against this can be put several economies. The roof can be very simple or even flat, and will be without the ridges and valleys which make so much trouble on old buildings. The walls may be largely of glass, which often is cheaper than brick work, and does not require extensive foundations. The footings need go down only so far as the frost line. If the soil is sand or clay, the floor can be laid right on the ground. Stairs are eliminated entirely and corridors greatly reduced. The savings on stairs, basement, the elimination of floor supports and lighter side walls will go far towards cancelling out the cost of more roof and walls.

A very practical advantage of the spread out church is that it can be built as needed and as it can be afforded. Most congregations find it easier to erect three \$25,000 buildings over a period of years than to put up one \$75,000 structure,—and they are far more likely to get what they need when they need it. Any large and complicated structure must be designed to an-

- THE CHURCH LAWYER -

Insuring Buildings Under Construction

by Arthur L. H. Street

ORDINARILY, loss of a completed church building, or other structure, by fire or windstorm, is covered by a different sort of policy than that used to cover a loss of a building in course of construction. So, it clearly behooves those responsible for protecting by insurance a church society against loss or damage to see to it that there is no hiatus between the termination of a policy covering construction and the taking effect of insurance upon the completed building.

This thought is raised by an interesting Texas case that was lately decided by the United States Court of Appeals, Fifth Circuit. (*Commercial Standard Insurance Co. v. Rhode Island Insurance Co.*, 193 Fed. 2d 375.)

Commercial issued to Morgan Hill Baptist Church a temporary "builder's risk" policy covering a building then under construction, effective while construction continued and until the building should be "fully completed and occupied either in whole or in part."

Under Texas insurance regulations the policy was cancellable only on "completion of the risk." No permanent policy could be written until the building was "closed in, doors and windows hung, and roof on." If additional work was necessary to complete the building

a permissive endorsement was required.

The same local insurance agent, as representative of the Rhode Island Company prepared a permanent policy, which bore no such endorsement. It was then expected that the church would be completed in three days, but the permanent policy had not been delivered nor had the construction been completed—although nearly so—and it had not been occupied as a church, when the work was destroyed by fire about a week later.

Both companies denied liability, but to avoid possible penalties and interest, each company paid half of the loss and litigated between themselves the question as to which company, if either, was liable for the whole loss. Deciding that Commercial, which had issued the temporary risk policy, must bear the whole loss, the Court of Appeals said in part:

"Not only was the church ineligible for a permanent policy under the Texas insurance regulations, because not yet completed, but there was no delivery of the new policy, actual or constructive, prior to the fire. * * * Moreover, the new policy provided that it should be effective only while the church was being used for church purposes, and the building had not yet been occupied when the fire occurred. The new policy was issued under the mistaken belief that the church would be completed and occupied on or before August 31, but this condition precedent to the effectiveness of the policy also failed. The new policy therefore had not become effective when the fire occurred. * * *

"On the other hand, since the church building had not been completed, and had not been occupied either in whole or in part, the temporary builder's risk policy was still operative. That policy could not be cancelled prior to the completion of the risk, which had not yet occurred. The policy was not surrendered, nor was there any obligation or intention on the part of assured to surrender it. The attempted, but ineffectual, issuance of the new policy did not *ipso facto* cancel the temporary policy."

icipate future needs—and that is most difficult to do. The landscape is cluttered with churches planned to care for expected developments which never took place. To build for present needs is true economy.

The climactic objection is "How do you make it look like a church?" Well, you don't in the sense that some churches dominate the landscape. The spread out church is by nature unobtrusive. But the process of making it look like a church is exceedingly simple. All that is needed is one strong external symbol—a steeple, a tower, an impressive doorway, or just a cross. This establishes the character of the institution. After that is done, the various buildings or parts of buildings can follow the logic of their own nature. They can be what they would naturally be, which means truly economical construction and great utility.

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WHAT MAKES GOOD ACOUSTICS?

Sound and Your Church

by M. A. Smith*

IF one narrows the general definition of "church" to an edifice where a congregation assembles to hear the "word of God preached," then the effect of that edifice on the clarity of speech and its distribution in ample loudness, for average ears at every seat, is of prime importance. About fifty years ago Professor Wallace C. Sabine (1868-1919) discovered the fundamental reasons why one heard so well in some rooms and so poorly and un-understandably in others.

Briefly, an acoustical analysis of an existing church or one made from information and plans obtained from the architect, for a building about to be built, determines whether or not the room complies with the three considerations for good hearing which are listed below:

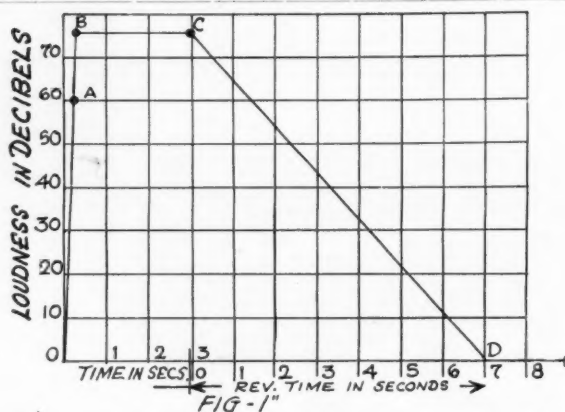
I. Is noise, created without or within, going to be sufficiently loud during service periods to mask "wanted sounds" such as speech and music because it is louder than those?

This means (1) a consideration of the site and its proximity to railroads, heavily traveled highways and similar noise producers, and checking the adequacy of the sound insulation afforded by the boundaries (floor, ceiling and walls); (2) an examination of machinery required in the building, limiting its noise production by specification, to levels which are below that normally used for speech and music in the church.

II. The room should be so planned that a comparatively even distribution of sound to all seating positions from the usual sources will result.

This demands (1) a study of the plans or the existing building, for the existence of curved surfaces which are concave to the room, which adversely focus sound from the source toward restricted areas in the room, providing more than enough loudness for those areas and inadequate loudness for the others, and (2) a study of the shape of the room and particularly the existence or lack of reflecting surfaces which will aid in the even distribution of sound from the source toward the seating areas.

*Acoustical engineer, United States Gypsum Company.



III. Reverberation

When sound is produced in an open, flat and treeless area, it progresses in every direction from its source and is heard but once by anyone close enough to the source to hear it as it goes on its way to oblivion. In a building, sound moves outwardly from the source at about 760 miles per hour. It quickly reaches the limiting boundaries of the room, where it is reflected toward other boundaries at the same high speed during which part of it—a very small part—is lost by each impact with any object or boundary in the room. The sound waves, as they emanate from the source, literally bounce around the room in every direction, filling it with sound, which remains audible in the room for a definite calculable period.

If the room is large, it is possible to hear echoes (distinct repetitions of sound) when the distance from the source to a boundary and back to the listener (the "round trip" path which the sound takes) is greater than approximately fifty-six feet.

The reverberation time of a room may be defined as the length of time in seconds for a sound of specified pitch and loudness to decay to inaudibility after the source has ceased to speak. Professor Wallace Sabine's original formula for this relationship, obtained first experimentally and confirmed mathematically, says that the rever-

beration time of a room is equal to five hundredths of the volume in cubic feet divided by the total absorption in the room. The absorption is expressed in units, which are roughly equivalent to the amount of sound which would pass through an open window one square foot in area. Since his original work, the Sabine formula for reverberation has had several refinements, which are of much more interest to acousticians than to churchmen, and will not be discussed here.

In a reverberant room (1) the loudness of sound is increased above that of its production and (2) sounds previously uttered remain, in audible loudness, while successive sounds are being produced. A confusion of syllables results when reverberation times are too long. This makes good audition impossible.

The diagram Figure No. 1 represents the theoretical increase and decay in loudness units of a typical test sound for the cycle from quiet through maximum loudness to quiet for a ten-second period. Let us assume that the increase in loudness, as one starts to produce it, has reached the maximum output of the instrument which is used at point "A." Because of reverberation, the loudness continues to increase until the rate of absorption of the sound energy is equal to its rate of production. The room is then in acoustical balance and if the sound is con-

tinued as shown in the diagram, the distance "B-C" represents the time for which that "steady state" continued. At "C," the source of sound is stopped, then the remainder of the curve from "D" to "E" represents the decay of the sound to inaudibility and the length of time from "D" to "E," measured horizontally as shown, represents the reverberation time of the specific room for that specific sound. A little study of the figure shows that (1) the loudness has increased and (2) the sound remains audible in the room for a definite period.

These phenomena can be easily observed in any reverberant room. They will be observed in an empty church, by making a sound of known loudness, say on the organ, stopping the tone production and simply listening. This should be noticed even though the church has been properly treated acoustically or so designed that it requires little or no treatment.

The ideal or desirable reverberation times at which speech and music are heard best have been established by tests and experience, which show that rooms of larger cubic volume can tolerate longer reverberation times than those of smaller cubic volume, and that the area in which good hearing for speech and music is found is shown between the upper and lower limits of the curves shown in Diagram No. 2, which also fixes them for rooms with definite volumes.

In speech the vowel sounds are longer in utterance and more musical than the consonants. Many of the consonants, unlike the vowels, are weak in acoustical power. Since the number of vowels in speech is less than the number of consonants and there are fine shades of distinguishing "noises" between many of the consonants, they are more easily blurred by reverberation and speech becomes difficult to impossible to comprehend.

Tests, which have been repeated many, many times, show a definite relationship between the ability of listeners to hear meaningless words composed of syllables containing a consonant and one vowel, usually combined into two syllable "words," and the reverberation time of the room. Further tests have shown that for normal speech, a listener need only hear approximately eighty-five per cent of the isolated syllables of speech to fully comprehend it, since the listener obtains the missing information from the context as the speaker continues to talk. The optimum curves of Figure No. 2 have been set considering all of these factors.

From the above, to secure proper reverberation time, one has but to con-



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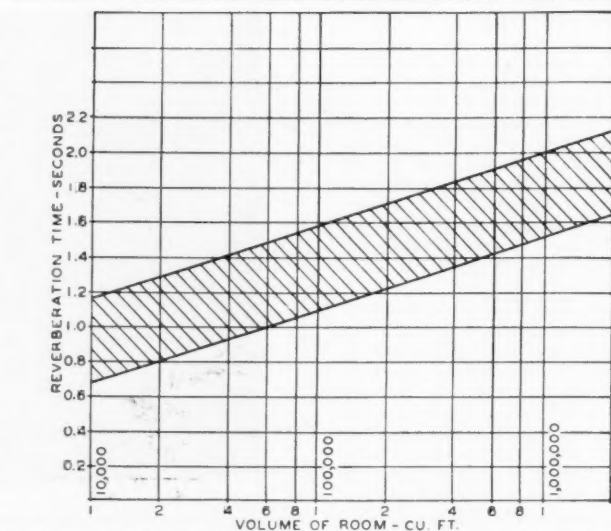
Allentown, Pennsylvania

sider the cubic volume of the room and the amount of sound absorption it contains. In every audience room natural absorbers, such as carpets, upholstered seats, draperies, grille openings and particularly the congregation, are quite useful and contrast with the rather low absorption of the large areas of plaster, concrete, brick, tile, terra cotta, etc.

The relationship between the amounts of absorption provided by various objects that are of sufficiently large absorption to be useful in reducing reverberation time is interesting. A human being furnishes about four units of absorption. A good grade of pew cushions about two per seat. A wooden pew a little less than half a unit. A padded, long pile carpet may absorb about a half unit per square foot under favorable conditions. Fabrics, heavily draped and folded, about an equal amount. Commercial acoustical absorbers, which are placed on appropriate surfaces to supply otherwise lacking absorption, vary in their abilities to absorb sound from about thirty-five to ninety units of absorption for each 100 square feet of surface.

Two things of great usefulness to the designer and of economic value to church builders are shown here. The first, that a great portion of the absorption which is necessary is provided by the congregation and, since the reverberation time becomes shorter with increases in absorption, the reverberation time drops as auditors increase in number. It is therefore important that the room be designed for the expected average congregation in order that the reverberation time will be best for general use. Remembering that a variation of about a half second is quite tolerable in the desirable reverberation time, we have a considerable degree of tolerance to offset errors in computation, and variations in absorption in the many elements of absorption which must be added together to produce the total absorption in the room. If we utilize the possible absorption that can be provided by using pew cushions or fully upholstered theater chairs, we can reduce still further the difference in reverberation times between that of the empty room and the room when it is fully occupied since, as the congregation comes in, they occlude the absorption of the seating which they cover by their presence. The ideal situation would be to have each seat equally absorbent to the absorption of its occupant. Then one could provide a reverberation time which would be constant for any audience condition. Such chairs are available.

The relationship of the volume of the



This diagram is taken from "Theory & Use of Architectural Acoustical Materials." Copyrighted and published by Acoustical Materials Association.

Figure 2

room to its seating capacity is important acoustically, and it is also important financially. Buildings are frequently rated on the cost per cubic foot of structure. Reducing the volume of a church reduces its cost, makes it also possible to design them acoustically without having to purchase any acoustical treatment, as it is called, to provide the difference in absorption between the natural absorption and that which must exist in the room for good hearing. Unfortunately, many of the traditional church designs, particularly the perpendicular gothic, the churches which are built in a cruciform plan, with transepts, a long nave and a deep chancel, which greatly increase the number of cubic feet of volume per individual, seem to have a desirability because of their obviously religious aspects, the symbolism which is frequently built into them, and many other reasons.

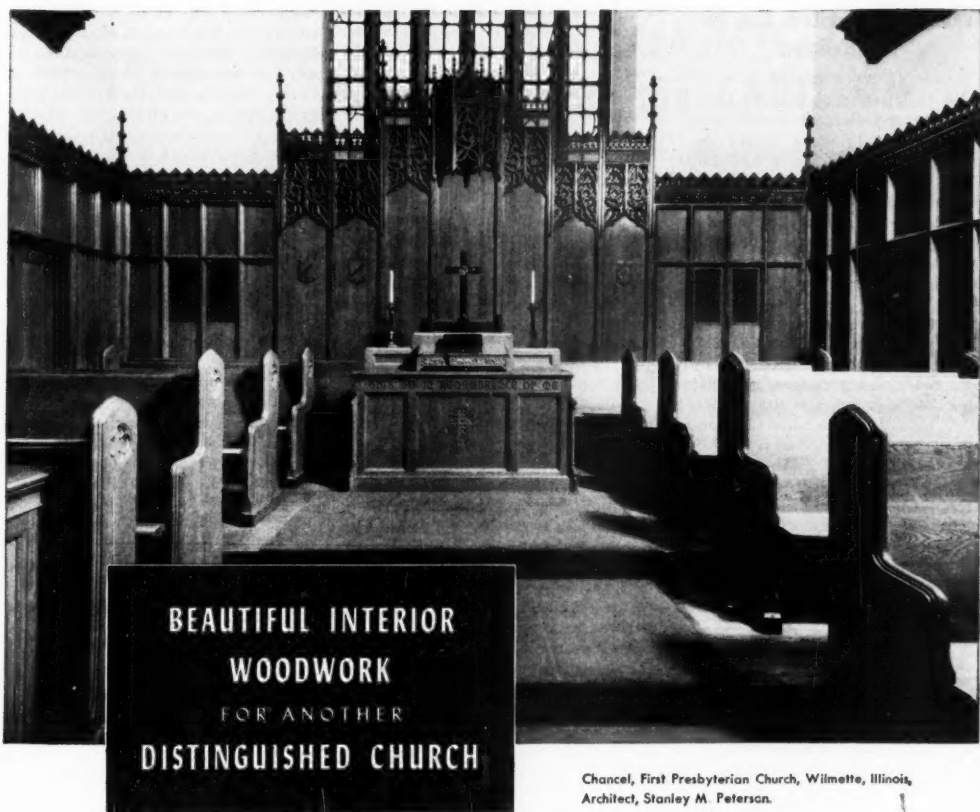
The increasingly popular contemporary architecture, in able hands, has provided many a church design obviously ecclesiastical, with aethereal values which are quite satisfying to most congregations. Such buildings cost less to build, avoid surfaces concave to the room, and very frequently provide surfaces definitely designed to be acoustically useful in reflecting sounds to the seating areas; and hence a method for carrying the message of the particular church to its congregation and to strangers within the gates with full clarity and understandability.

It is not always possible to fully correct faulty acoustics in existing churches, but as Dr. Paul E. Sabine† has said; "rooms are acoustically good not through possession of positive virtues so much as through the absence of serious faults." It is frequently possible to temper the faults sufficiently to produce tolerable to good conditions. As an example of this, where the distribution is bad because of focusing curved surfaces, the focusing can be tempered by placing acoustical treatment on such surfaces or, if that is not possible one can eliminate the distribution difficulty by reducing the reverberation time of the room to sub-normal levels through the use of commercial acoustical absorbers and use a public address system to deliver sound in audible quantities and at proper levels to those portions of the room which are deprived of such service by the design of the building.

There is one jangling element, a mild variety of controversy which exists in the acoustical design of churches, because of the desires of many organists for a long reverberation time which, of course, increases the loudness with which they can play, produces "timber shaking" tones in the pedal bass, and the advocates of shorter reverberation times which permit the understanding of speech. The present author has no desire to enter into this controversy, except to say that one cannot have both a long reverberation time for music

(Turn to page 24)

†Acoustics and Architecture—McGraw-Hill.



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What the Architect Can Do For Religion

(From page 14)

tended their influence to some extent, even into ecclesiastical architecture.

The growth principle insists upon the feel for history and a knowledge of history. Since we build in the tradition of Protestantism, it is necessary that we know what Protestantism means. A firm grasp upon the central doctrines of the Reformation, which are also the doctrines of St. Augustine and of St. Paul, are quite necessary, even for proper arrangement of the chancel furniture. Without this knowledge of and appreciation for our own past, fanciful innovations are introduced, for instance, the altar-centered rather than the table-centered chancel, with no better reason than a whim for difference, and with no interpretation to the people to make it meaningful.

Next, the growth principle means that we interpret history with dynamic relevance to the present age. All history is dynamic while it is happening. What religion does in its own time becomes history with each sunset. The

ancient doctrines are never finished, but every theological proposition must be re-thought, re-stated and struggled over in every age and in every individual Christian. Even so simple a truism as "God is love" may have one meaning in the Rome of 325 A.D., and another in the Chicago of 1952, A.D.

To embody this, our buildings must be historical yet not static, and contemporary yet not rebellious and individualistic, prophetic yet not futuristic.

The Worshipping Church

Small or large, let the church confess God. In exterior design, from cornerstone to its domes, towers or spires; and in the ordered unity of its interior, even to the smallest decorative detail, let it invite:

O COME, LET US WORSHIP THE LORD IN THE BEAUTY OF HOLINESS.

Even an intimate sanctuary may suggest majesty, and a great sanctuary may provide participation rather than a mere spectacle. We do not here merely review a drama once enacted nineteen hundred years and half a century ago; we participate in the eternal drama of redemption. From narthex to chancel, all physical lines converge upon the focus of absorbing interest. The entrance is no mere vestibule for overshoes and small talk with neighbors, but an outer court of spiritual preparation. A hush falls upon the worshipper as he now definitely separates himself from the world of passions and of things to take his part as a penitent seeking forgiveness from the only source which offers forgiveness. Within, all lights and sounds

and symbols must serve the whole. Automatically the lines of attention lead forward, carrying the eye and the spirit to the written Word symbolized by the lectern, and the spoken Word symbolized in the pulpit; and meeting at the Table of Memory with the Cross of the Resurrection above it. The redos is no mere screen for pleasing color, but, as the veil of the ancient Temple, typifies the ineffable mystery, suggests that beyond all that we may think is the more-yet of our God-in-Christ.

The rich language of symbolism may aid the worshipper in his confession and his understanding of the revelation. Mere abstract decoration distracts. Where symbolism is employed, instruction should accompany it, and even in the barest churches some symbolism will surely be found. All the symbolic devices in wood-carving, sculpture and glass should be used to the fullest in the worship. A pamphlet may describe their meaning; confirmation classes may be taught them on stated tours about the building; and frequent references from the pulpit will help the worshipper understand this ancient language which is all too foreign to many modern Christians.

The worship should be restful but not dead; lively yet not restless. The building and its appointments may suggest the quiet power which flows through the spirit when worship is genuine. The sanctuary is not busy with distracting bric-a-brac, fancy pictures and mottoes. We are not enthusiastic over blackboards proudly proclaiming that the Sunday school col-

Sound and Your Church

(From page 22)

and a shorter reverberation time for speech without very expensive and practically impossible resort to areas in the room of variable absorption, in which parts of the absorption can be removed mechanically when music is to be played, and restored when speech is to be heard. The better way, in his opinion, is to make a fair compromise between the two, giving music the enhancement it may require and yet having reverberation times perhaps a little longer, taken at the upper limit of the curve in Figure No. 2 or even a quarter second above it which would still permit audibility of speech in understandable fashion for most of the communicants.

For the churchman, the procedure, to be sure his new church will be acoustically satisfactory, is to be certain that the architect is competent, acoustically, or has used the services of an acoustician in his design and also in the amount, if any is necessary, of acoustical treatment required. If an existing church does not provide acoustics satisfactory to the congregation, a consulting acoustician can be employed to make a survey and provide an answer, or one can employ the services of the Acoustical Engineering Departments of any of the larger manufacturers of acoustical absorbents for the same purpose, usually without cost or obligation.

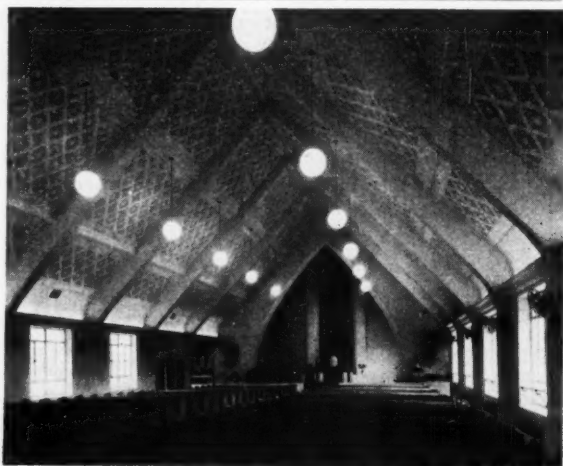


Photo by Dorsey

SAINT ANNE'S CHURCH, SAN ANTONIO, TEXAS

This picture, taken from "Sound Magazine," is offered by the author as a church adequately treated for sound

lected twelve dollars and ninety-two cents today whereas on Sunday a year ago it collected only eleven dollars and ninety-one cents. We wish no puzzle windows calling to us: Look this way and listen; I've a story to tell you.

Our worship, too, is sacramental. The table-centered arrangement is essential to the Protestant conception of the Lord's Supper as the memorial rather than the sacrifice. The pulpit may be either centered or aside, with good reasons for either choice.

The Preaching Church

In the late Middle Ages before the challenge of the Reformation, preaching had fallen into disrepute and disuse. Many priests simply could not preach; some read homilies of the fathers; others could not read, they merely collected their revenues. Not only the Reformation, but the great preaching orders of Catholicism, particularly the Dominicans and the Franciscans, revived preaching. With the Reformers, clear across the continent and through England preaching was again made central to Christian worship. With Calvin there could be no true service without the preaching of the Word. It must always accompany the supper and baptisms. So the great pulpit tradition of Protestantism continued, and continues.

And so, the pulpit became the central focus of Protestant meeting-houses. Properly interpreted, this may still be a good arrangement. But the pulpit at the center came, with many, to mean that the most important element of the worship was the man in the pulpit, reputedly the most lettered man in his community whose word formed public opinion as well as testified to the Christ who sent him. Many spoke of joining, not the church, but the Reverend Mister Brown's church. The central pulpit still stands in many of our fine churches reinterpreted, not as the symbol of the speech of man, but of the Word of God. The present worship revival, however, has gone far toward establishing the divided chancel wherever new churches are built or old ones remodeled.

The church itself must preach, though no human word were spoken in it. Yet, the word of the spokesman belongs, for: How shall they hear without a preacher? The sanctuary should be designed with that in mind. Even a small room may be arranged to offer some reach so that the Word may be given with majesty and authority, and the sermon not become mere chatting with neighbors sitting about one's feet. The cathedral design must be guarded against remoteness and coldness. The

(Turn to page 29)

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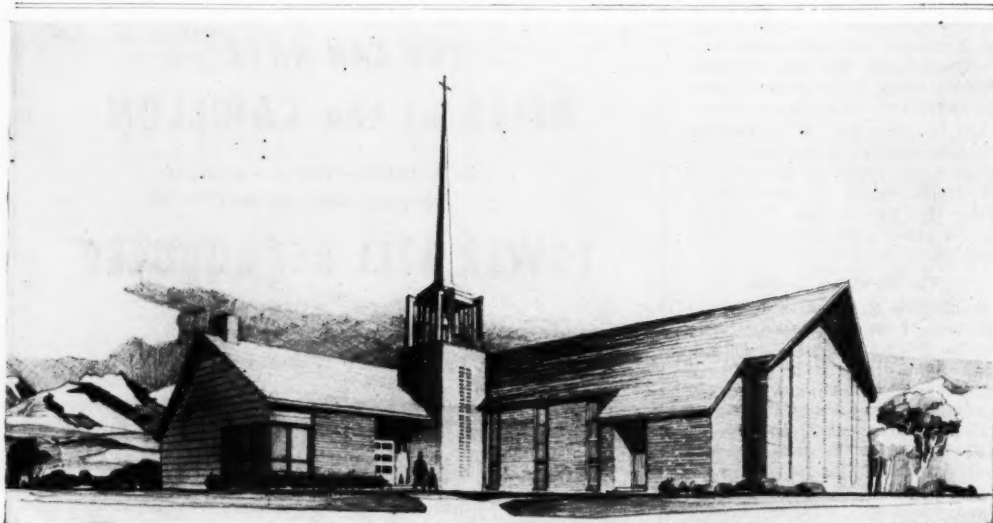
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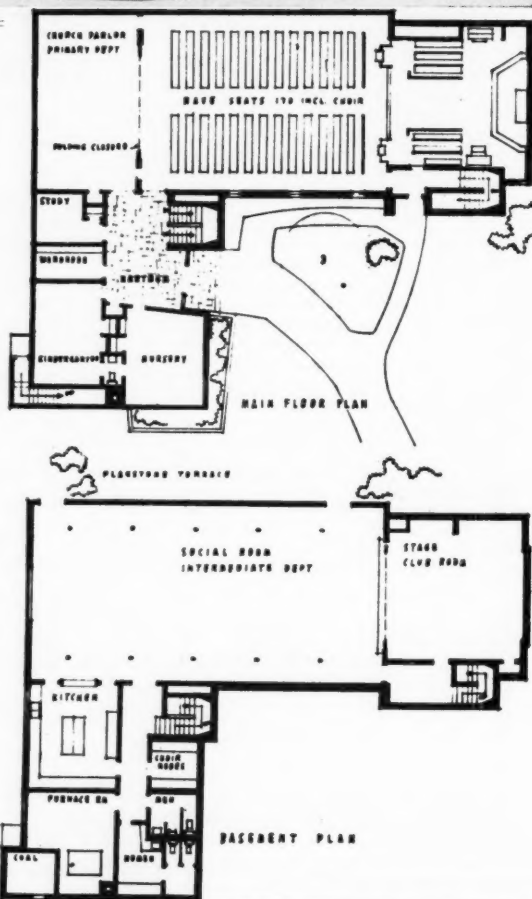


The Methodist Church* Salmon, Idaho

SALMON, IDAHO, town of 2,700 people, is "over the mountains from anywhere." It lies in the Rocky Mountains, just under the continental divide, near the Idaho-Montana border. It is 170 miles to the nearest Methodist church in our district. It is over 100 miles to the nearest railroad. Flowing through the middle of town is the Salmon River, known as the "River of No Return" from the fact that below Salmon it flows through a wilderness for over 200 miles, and though boats float down it, it is impossible for them to return upstream. The town of Salmon is on the edge of a vast wilderness, and is the starting point for many big game hunting and scenic trips by pack trail. Cattle grazing, mining, and lumber are the chief sources of income.

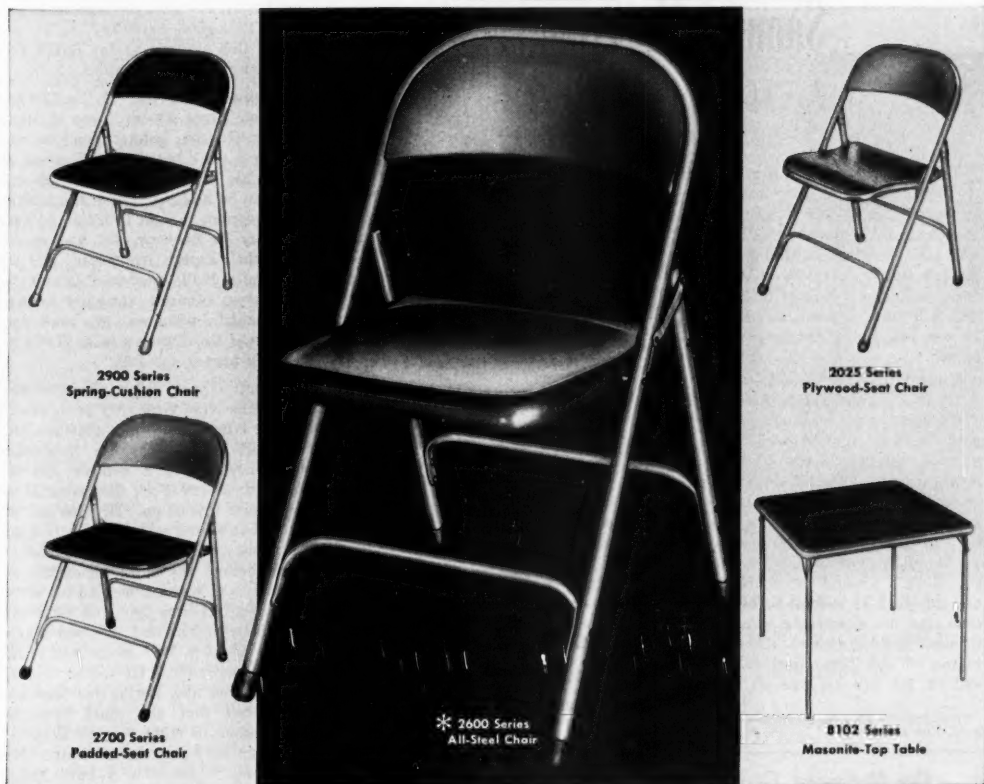
The new church at Salmon is being built by a congregation that was the first Methodist congregation to be organized in the state of Idaho, being organized in 1873, when Salmon was a mining town, and was on a circuit with the famous mining camp of Virginia City over the hills in Montana. The new church replaces an old church which was finished in 1884 and was abandoned for public worship in 1940. The bell in the new church is the same bell which was used in the old church and was brought into Salmon by freight

(Turn to page 28)



*This design received an award from the Church Architectural Guild.

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THY SERVANT DEPARTED IN PEACE

Samuel M. Zwemer

by William R. Barbour*

IT is quite impossible in a few paragraphs to refer fully and properly to our good friend and editorial associate, Dr. Samuel M. Zwemer. It will take time for us at the Revell Company to realize that his tall, swinging form no longer will come into our office like a breath of fresh air, if I might be excused for mixing up figures of speech.

During his late illness he lived at Fifth Avenue and Tenth Street in New York City, and frequently conferred with us and advised with us about various editorial matters. His comments were to the point and were based on an amazing and long experience as a missionary to the Moslems, a professor at the Princeton Theological Seminary, an author, and a preacher of the Word. Around the conference table, in spirit he seemed to be a young man, for his eighty-odd years seemed to mean nothing to him. His ready wit tossed off the years, and to the very end of his life he was an informal,

talkative, and friendly person.

We urged him, as his family did too, to take life easier; he always agreed and then, as in his last speaking engagement, he would accept a call to preach, extend himself too far and soon would be in the hospital for a period of rest.

He was recovering from such an attack a year ago and was resting in Virginia. An invitation came to him, asking him to speak in New York; there he spoke twice instead of once and an hour rather than fifteen minutes, and our next word was that he was recovering at the Presbyterian Hospital in New York City. Twice I called on him there and found him sitting comfortably in the sunroom talking with visitors and joking with the staff. He was quite confident that he would recover soon in a rest home in Connecticut, but while there his heart failed, and that was the end of his long life.

This brief and personal reference to Dr. Zwemer is being written a few days after the funeral which was largely

attended at the First Presbyterian Church in New York City. I will omit any summary of his career and will refer to the life of Dr. Zwemer, written by Dr. J. Christy Wilson of Princeton Theological Seminary, to be published this autumn by the Baker Book Company in Grand Rapids.

During World War II, Dr. Zwemer was our guest at our home in Riverdale-on-Hudson; before dinner we were taking a walk together and passed the Riverdale Presbyterian Church. He told me he had never seen the interior, and we went in. At the time, our son, William R. Barbour, Jr., was serving with the "Eighth Air Force" and was piloting a B-17 based in England. The afternoon sunlight streamed through the beautiful windows. We were alone. Suddenly Dr. Zwemer said, "Let's say a little prayer for Bill."

About a year before Dr. Zwemer's death the New York City press reported the tragic story of a fourteen-year-old girl who tossed her illegitimate baby boy out of a window and was taken to a New York City hospital under police protection. Dr. Zwemer was a patient on the same floor. He talked with the policeman on guard, got the facts behind the story about the girl mother, and wrote a note to the unfortunate girl telling her that he wished to talk with her, and reported that he was a minister. To him she was a child mother in trouble. He talked with her three times and during his last visit mentioned that she must have had some name in mind for her baby boy, although he lived only an hour. "No," she said, "I did not. I have had so much trouble; my mother is poor; I just did not think about a name, but you have been so kind to me that I'll tell you what I'll do—I'll call him 'Sam', and think of you and of how kind you have been to me."

And that, kind reader, is Dr. Zwemer as he will be remembered by his many friends, widely scattered, but happy indeed that they were privileged to meet and to know him.

Dr. Zwemer's last request of me at the hospital was to bring to him three copies of his book, *The Glory of the Empty Tomb*. I did so, and he told me that he wished to give them to patients near him. This book is a searching study of the resurrection of Jesus as final proof of the Christian hope and faith and is a companion volume to his *The Glory of the Cross* and *The Glory of the Manger*—all three bear the Revell imprint.

Dr. Zwemer had a joke for every occasion, but as a friend said to me at the funeral, "Dr. Zwemer lived near the Lord."

The Methodist Church Salmon, Idaho

(From page 26)

wagon in 1887. Impetus for the building of the new church came when it was made a special project by the Idaho Conference as part of the nation-wide "Advance" program of the Methodist Church. Assistance is also being given by the National Board of Missions and Church Extension. Cost of the building is being greatly reduced by labor donated by members of the congregation.

The Salmon parish includes a county of 4,000 square miles and a population of 6,000 people. The pastor also has services in rural areas in schoolhouses for persons too far from town to attend church in Salmon. In the small mining community of Cobalt, 32 miles back in the mountains from Salmon, the Sunday School was organized in a saloon, but is now being conducted in a newly constructed, modern schoolhouse. The saloon keeper closed for one hour Sunday morning to allow the church school service.

Architect Robert L. Durham, of Robert L. Durham & Associates, Seattle 9, Washington, says of the design:

"We have tried to give the church the stability of a reasonably conservative design and yet, at the same time, to offer a challenge in design in keeping with the spirit of the area. The church is a frame building with scissors trusses for support of the roof, with wood shingles on the roof. The exterior walls are faced with Idaho buff brick and a portion of the walls are covered with pre-stained shakes. Windows are wood with a cathedral amber glass in the nave; a warm air heating system, asphalt tile over plywood for floors in the nave and Sunday school rooms; with exterior walls plastered. We feel that the design gives a struggling church a chance to operate in an adequate building which anybody can recognize as a church, but at the same time is not a copy of anything done before."

The plans won an award from the Church Architectural Guild at its meeting last January. The pastor is Don Ian Smith.

*President, Fleming H. Revell Company, Westwood, New Jersey.

What the Architect Can Do For Religion

(From page 25)

cathedrals of Europe were not meant to preach in. Congregations attended for the spectacle; they stood, wearing such heavy garments as they could to keep warm in winter; they came and went as the sacrifice proceeded; if they huddled behind columns, or if rumbled echoes of Latin escaped their understanding, it did not matter; the mass only was important.

The Greeks in their amphitheaters mastered the geometry of the auditorium, bringing the hearers into a gathered group in horse-shoe shape with attention focused upon the speaker or performer. The Protestant sanctuary, without sacrificing any essential of worship, may be increased in its usefulness as the place of hearers listening to consecutive speech. Columns will not obscure pews in cloister-ways; worshippers will not be hidden from view in transepts. The room will fit the congregation, being neither so large as to make them lose identity as a group, nor so small as to crowd the worshippers.

Acoustics have been largely accidental. As an exact science this is a new branch of the architectural art. Instruments for measurement and for amplification are now available, and acoustical devices for the deaf are part of all well-furnished churches. Yet I have preached in a beautiful sanctuary where the entire center was almost totally dead to sound. Other houses offer echoes which telescope back upon the words. Any preacher, as guest in an unaccustomed church, must test his tempo and volume carefully to be certain of range.

The Functions of a Church

There are, of course, other functions than pure worship which a modern church must serve. Let them be housed separately, in well-ventilated basements or parish houses, better designed for their own uses without compromising the treatment of the sanctuary. I entertain some misgivings about some activities now regarded as normal and necessary to any church. For instance, I wonder sometimes what the churches did with children for the eighteen hundred years before anyone thought of Sunday schools. They might have done much more than they did, but that they did as much as they did without becoming something other than the church should mean something to us, now that we think a child cannot be religiously educated without putting him on Sunday into a poor replica of the public school. I wonder,

(Turn to next page)

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If this interests you, your letter should be addressed to Mr. K. C. Rugg, Chairman, Institute Planning Board, Indiana Planning Board, Bloomington,

MUHLBERG CHURCH 200 YEARS OLD

Conshohocken, Pennsylvania — St. Peter's Evangelical United Lutheran church, one of several founded by the Revolutionary patriot, Henry Melchoir Muhlenberg, observed its 200th anniversary here.

Among those at the services in the little stone church were Governor Fine of Pennsylvania; Raoul Blondeau, French consul in Philadelphia, and Presiding Judge Harold Knight of Montgomery County.

— RNS

Indiana. It should be in the hands of Mr. Rugg not later than July 5. Winners will be notified by July 10.

BUILDING FOR FUTURE SECURITY

Financial Ungirding for the Synagogue

by Irving I. Katz*

FINANCIAL planning in the synagogue envisages not only the provision of an income which will be adequate to support a program of activity and service in a given year but includes the building of reserves to secure its future existence.

It is a sad commentary on the financial history of our congregations that until recently synagogues have not been in the habit of looking very far ahead, but have usually been content to come out even, or almost even, at the end of the year and to let the future take care of itself. Yet, there is no good reason why the zealous and forward-looking synagogue should not protect itself in the same way as a well-conducted educational and business institution. It is hardly to be expected that such reserve funds will be built up from membership payments or other regular income, and a planned financial program should look beyond the income from the so-called regular sources for the creation and building up of these reserves.

Congregations where plans for future reserves have been established are deriving their funds from the following sources:

a. An appropriation for the reserve is included annually in the expense

*Executive secretary, Temple Beth El, Detroit, Michigan.

In our April issue Mr. Katz discussed resources for the annual budget of the synagogue. Here he extends his study to financing the future. Of course, the principles apply to Christian churches as well as Jewish synagogues.

budget, based on a percentage of the anticipated income from dues.

b. Annual operating surpluses from cemetery and synagogue.

c. All or part of the proceeds derived from the Bronze Memorial Tablet and Memorial Book.

d. A number of congregations that are free from capital indebtedness, require new members to make a contribution to a reserve fund or an endowment fund which is earmarked for the future security of the synagogue. This requirement is based on the theory that the old members at one time or another made contributions to the building fund and there is no good reason why new members should be exempt from making a contribution for the future security of the synagogue.

e. Outright substantial donations by members (\$250 and over).

f. Outright grants and bequests.

g. Transfer of stocks and bonds where tax situation is unfavorable.

h. Insurance policies designating the congregation as the beneficiary.

i. Real estate transfers, whereby parcels of property owned by congregants are assigned to the synagogue, the current income going to the congregation.

j. Yearly beneficiaries from personal or business foundations.

k. Stock interest or outright interest in business concerns owned by congregants, the most notable example of which is Temple Beth El in Providence, Rhode Island.

Many of the sources of income I have mentioned are highly specialized forms of fund-raising and you will need the advice and guidance of experts in these fields. In our congregations, this is largely an unplowed field and it is high time that the synagogues, large and small, claim their rightful share from these resources.

While I don't consider myself a specialist in all these fields of fund-raising, I should like to say a word about bequests—an important source of income from which our synagogues have benefited very little, largely through their own fault.

Stimulating Requests

Why don't many members make mention of the synagogue in their will? The answer is very simple: because no one has ever mentioned it to them. Death is always a very delicate subject and most of us are reluctant to talk about it. The result is that many of our Board of Trustees just talk about it at the board meeting but exert no effort in bringing the subject to the attention of members.

What can we do to stimulate bequests to the synagogues, and, for that matter, some of the other forms of income for future security which I have mentioned? The answer lies in a tactful educational program. Bequests are a phase of the fund-raising program that should be effectively promoted. It should no more be left to chance than should plans for the annual budget. A board of trustees planning a long-term financial program should consider the work of securing bequests in favor of the synagogue of great importance.

A standing committee on bequests and gifts should be formed in every synagogue with this as its only duty, for the work requires unusual assets of technical knowledge, tact, diplomacy and contacts. This committee should include well-regarded and influential members, a few attorneys, and at least one accountant and an insurance man. A tactful educational program should be outlined and advantage taken of all forms of publicity.

Practical businessmen write their

What the Architect Can Do For Religion

(From page 29)

too, to what extent the arrangements, motifs and even the primary purposes of the church are to be altered for the accommodation of our restless youth, and whether they gain in respect for it by converting it to lounges, soft-drink parlors, or by reducing it to a shambles through something they call recreation.

The serious suggestion is that a modern church is to be planned, not as a single building, but as a multi-cellular assembly of rooms, adjacent to the sanctuary which gives meaning to them all; each part of the whole suffused with a purpose harmonious with the central purpose which must always be:

TO GLORIFY GOD AND TO ENJOY HIM FOREVER.

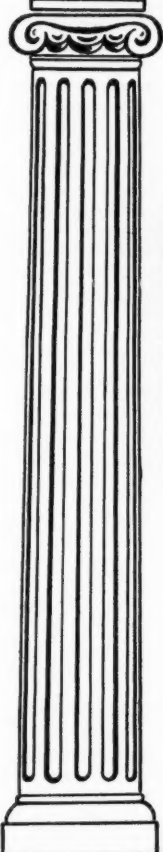
What will they find here, some centuries from now when the little men on flying saucers come to excavate beneath the layers of our gray atomic dust? There are houses we now see which will then be seen no longer, for they were built upon the sand; and the rains and the floods and the winds of a failing culture will have beaten them out of sight. But other houses will be found by those future explorers into our antiquity, and whoever they may be, these houses will remind them of those not built with hands, eternal in the heavens; for they will speak of the Word that will endure when heaven and earth shall pass away, and through them all beings will confess their single source.

"When we build, let us think that we build forever."

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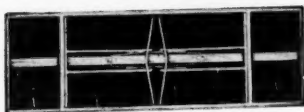


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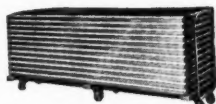
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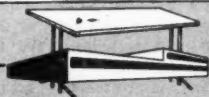


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wills at a very early age. One of the subjects which the committee should develop is the vital necessity of having the synagogue made a participant in the estates left by its members. The committee should prepare a sample copy of the paragraph to be inserted in every will specifying the synagogue as the beneficiary. These copies should be mailed to every member who is an attorney, with an appropriate letter asking him that when he writes a will he should suggest to his client that the synagogue be remembered.

The bequests and gifts committee should also contact accountants, insurance brokers and others who are in a position to make suggestions regarding wills. Pamphlets could be provided and many other suggestions and ideas will become obvious. The committee can also announce periodically in the synagogue bulletin that its services are available gratis for confidential advice regarding forms of synagogue bequests.

In preparing publicity material, preponderate consideration should be given to a brochure. This instrument is not prepared for general circulation. It should be given to people who draw wills for distribution to their clients or to others who are in a position to place such literature in the hands of people who may become interested. This brochure or pamphlet should be prepared by experts in the public relations field, together with persons who are experts in drawing wills, and in cooperation with members of the bequests and gifts committee who have a detailed knowledge of the broad field of present and future needs of the synagogue.

The synagogue bulletin should be used to publicize bequests left to the synagogue. This may serve as an example to be followed by other members. Articles should also be inserted in the bulletin regularly under the heading "Remember the Synagogue in Your Will."

Let me tell you about a bequest project which was recently inaugurated by a rabbi ministering to a congregation of 150 members.

"A new and constructive type of loyalty pledge was introduced at the annual congregational meeting of Temple Emanuel, Duluth, Minnesota, when the retiring president announced that almost all the members of the Board of Trustees have made or revised a will and specified a bequest for the temple, as a legacy of loyalty to foster and perpetuate the ideals of Liberal Judaism.

"This unprecedented action came about as a result of a talk given by the spiritual leader of the temple,

Rabbi William B. Silverman,[†] at a meeting of the Board of Trustees. At that time, Rabbi Silverman called upon the board to anticipate future emergencies and urged that measures be taken to secure adequate financial support for the temple. The rabbi then suggested a Legacy of Loyalty project to be undertaken by the board as a constructive and dramatic example to the entire congregation. The Board of Trustees would thus properly assume the initiative in manifesting an identification with and devotion to the temple.

"The project was endorsed in principle, and a committee appointed to contact the 18 members of the Board of Trustees. Each board member was free to participate in or abstain from the project. The matter was entirely personal and voluntary. After each board member had been contacted, it was found that the members of the board had predominantly chosen to participate in this project by consulting an attorney and by making or revising a will to bequeath a legacy to the temple.

"After the dramatic announcement of this action at the annual meeting of the congregation, other members of the temple indicated that they, too, would join with the board in this Legacy of Loyalty project, not only to provide greater financial security, but to indicate to their children and children's children their identification with and devotion to the temple, and the exalted ideals of the Jewish faith."

I have heard from Rabbi Silverman that seventeen out of the eighteen members of his board participated in his Legacy of Loyalty project, and that the eighteenth refused on principle. This gentleman passed away recently and when his will was read, it was found to contain a bequest to the temple which revision was made by him a short time prior to his death. This, states Rabbi Silverman, makes 100% participation by the board.

[†]Now rabbi of the Vine Street Temple, Nashville, Tennessee.

METHODISTS BACK MIDWEST COUNCIL LOCATION

San Francisco—The General Conference of The Methodist Church went on record here as favoring a Midwestern location for the headquarters offices of the National Council of Churches.

It instructed Methodist delegates "to cooperate with the delegates of other denominations in the National Council to bring this about in the next biennium."

—RNS

Ministerial Oddities

Collected by Thomas H. Warner

THE Strict Baptist Churches of England seem to be in a bad way.

A recent letter tells of one to which the minister travelled quite a distance each Sunday to preach to six people. And of another "good-sized" chapel where there were fifteen present including the minister. "Each person occupies his or her special seat, not sitting together which, at any rate, would appear more friendly."

* * *

An inquiry into church-going reached two conclusions. "There is no social respectability to be gained nowadays from regular attendance." "Church-going has ceased to be conventional." Another finding was "if regular attendance lapses, it stops completely because the habit is broken."

Compared with one hundred years ago, when over 40 per cent of the population went regularly to church, only 15 per cent go now.

* * *

There was a good deal of criticism of the clergy in the report, and perhaps with good reason. Here are two illustrations.

* * *

Many of the 1,400 parishioners of St. John the Baptist Church, Needham Market, England, are Low Church. Their vicar is High Church. The average congregations during his twenty-four years incumbency have been tepid at ordinary communion and thirty at choral celebrations.

The vicar finally decided to send out a referendum asking the parishioners whether they would rather have the 1662 service, the 1928 service or choral Eucharist and sermon. "The changes decided by the majority will be final. . . . We clergy need to consult our people more. In the shadow of the atom bomb all men are brothers. We have to build the future with a genuine Christianity founded on essentials."

* * *

The evening service ended in the thirteenth-century church at Thurlough, England, with the hymn chosen by the vicar, "The world is very evil." As the congregation of thirteen sang, the vicar closed his hymn book and strode down the aisle without a glance to right or left. He removed his surplice and stole in the vestry, packed them in a suit case, and with his wife walked out to a waiting car. Thus a

(Turn to page 36)

*After the vote the vicar said, "In the future we shall be neither High nor Low, but both together."

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Christian History in Stained Glass

WINDOWS usually add beauty to the church; they may also instruct. The First Presbyterian Church of Carbondale, Pennsylvania, of which Malcolm S. Sweet is the minister, has windows which do both. Central in the motif is the Dr. John Niles memorial window shown at the bottom of this page. It presents five heroic figures. The central figure is the Christ, flanked by the four evangelists, Matthew, Mark, Luke and John. Below these figures is the conventional seating of the Last Supper.

This huge chancel window leads out to eight aisle windows which portray characters of Christian history. They are uniform in shape and size.

First is the Stephen window which typifies Courage. One panel presents his stoning; the other his vision of

heaven opening.

The second window is for Saint James who exemplified Sanctity and Service. At the left is the Council of Jerusalem at which he presided; at the right the apostle is shown with a mother and child.

Third is the Saint Paul window which exemplifies Love. One medallion pictures him with the elders of Miletus; the other shows him as a shackled prisoner.

Fourth is the Saint Peter window. One medallion shows Jesus washing Peter's feet; the other pictures Jesus and Peter by a fire with a fish. The symbol is Fervor.

The windows on the opposite side of the nave move down through the years of history. There is one for Saint Augustine symbolizing Reverence. The second is for Savonarola with the theme



SAINT STEPHEN WINDOW

Spirituality. The third is for David Livingstone selected to typify Service, and the fourth is dedicated to Saint Francis of Assisi who has stood through the years for Self-giving.

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Stoney Jackson, Disciple clergyman of Tullahoma, Tennessee, has started the first part of his program for a National Hall of Sports Inspiration. This is planned to be a building and program dedicated to house religious-sports mementos and the life histories of athletes with religious convictions.

The first step has been the establishment of the Sportsman's Chapel. Services during the past winter at the Vesper Hour were at the Arnold Drive-in Theater near Tullahoma. In the summer the service hour is changed to 8:45 in the morning and is held at the Manchester (Tennessee) Swimming Pool.

Mr. Jackson now publishes weekly *The Sportsman's Chapel*. Each issue contains the sermon and record of the service for the week. If you wish a copy write Mr. Jackson at P.O. Box 1406, Tullahoma, Tennessee.

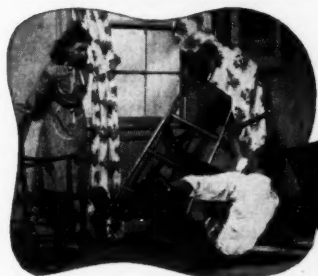


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Ministerial Oddities

(From page 33)

sixteen-year ministry came to an end. They had been years of feud between the vicar and village. The living brought him about \$1,500 a year.

At the centenary celebration held at the People's Chapel, Birmingham, England, it was revealed that the church had a remarkable history. It had never had a minister, it had never collected pew rents and it had never used collection plates. It has depended entirely on the free will offerings of its members, and was free from debt in spite of the fact that \$4,000 had been spent recently in restoring the edifice.

According to the *Birmingham Post*: "A hundred years ago it was decided that all seats should be free, so that the poor of the district need not be embarrassed on entering the chapel; and for the same reason it was decided that there should be no 'passing of the plate.'"

Near Chippenham, England, is the Allington Church. It was once a stall for oxen. Some ninety years ago, the lord of the manor furnished the old ox stables as a church for the villagers. They have used it ever since.

Near Niagara Falls there once stood a church entirely composed of fossils. Appleton once boasted of an ice church, standing eighteen feet high, with colored lights illuminating it at night. Sixty-two tons of ice were used in its construction. A church on Blacklead Island, Cumberland Sound in the Arctic, was made of hundreds of sealskins. The missionary who erected it sewed the skins together and stretched them over whalebone "girders."

A quiz is going the rounds in England. A visitor to a museum was shown seven skulls. He was told they were the skulls of Pharaoh's lean kine that ate up the fat kine. Whereupon the visitor gave a skeptical laugh. Why?

When Dr. J. W. C. Wand was appointed Bishop of London in 1945, two Protestant societies protested against his confirmation. During the confirmation service some of the members of the societies created disorderly scenes throughout the ceremony. The objection was that he was an Anglo-Catholic, and that as Bishop of Bath and Wells he had failed to banish "strange doctrines" from his diocese.

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CANVASS SUNDAY

You Don't Need To Belong To a Church

by Thomas Franklyn Hudson*

THE other day I received a telephone call from a local mortician who is a member of this congregation. It was a familiar request which he had to make. "In my office," he said, "is a family who have just lost a little boy. They are not church members anywhere, but they would like to have you officiate at the funeral service for their son. The husband's father was a Presbyterian, and they would prefer to have a Presbyterian minister."

When I indicated that I would fulfill the request, I asked the mortician if the family would like to have me call upon them in their home before the time of the funeral. After consultation with them, he said, "Yes, they would. They live at such-and-such an address."

I called in the home and met a grief-stricken father and mother. After a few words of introduction, the father said, "It is nice of you to help us out. We don't belong to your church or to any church, but, of course, we believe in the church and what it stands for. We certainly believe in God and in the life hereafter. We are Christian people, but, of course, you don't need to belong to a church to be a Christian!"

This is a common fallacy held by a great many American people. You hear it on every side and in every walk of life—that family living across the street from the manse who have a friendly greeting to the minister every morning when he leaves home for the church—that genial waitress who serves him his sandwiches and coffee for lunch—the willing service-station attendant who sells him gasoline for his automobile so that he can make his pastoral calls—the girl at the check-stand in the grocery store who takes his money for the groceries which will feed his family—the milkman who noisily delivers the precious bottles on his front-door step.

What will the minister say? And what will the church member say to

these people who never darken the door of the church, but who lead moral lives and are convinced in their own hearts that they are just as good and just as upright as the people who go to church? "You don't need to belong to a church to be a Christian!" "I know lots of fine people who never go to church at all!" "I am just as good a citizen—better in some respects—than my neighbor who is a deacon in his church!" What is our reply to be?

I

In the first place, our reply is that you cannot be a Christian outside the church! That is not to say that everyone attending church is a Christian. You can put a man in a stable every day of his life, but that will not make him a horse. And you can show a man to a pew for fifty-two Sundays every year and he will not necessarily become a Christian. Correct belief does not make a Christian. You can believe the Bible from "cover to cover"—and even what is written on the outside of the cover—and still you may not be a Christian.

Right conduct does not make a Christian. You may be kindly, cheerful, benevolent, honest, charitable, and a great many other honorable things, but that does not make you a Christian. You may observe the Golden Rule in your business, professional or personal life and still not be a Christian!

A Christian is a person who has accepted the Lord Jesus Christ as his Saviour and Lord, and who sincerely tries to live in his way and by his spirit. Loyalty to Jesus Christ and love of Jesus Christ are the primary requisites of being a Christian. Therefore, you cannot be a Christian outside of the church which he himself founded.

The first thing that a Christian wants to do is to join himself to the Lord's people in order that he may help them and that they may help him. What did Paul do immediately after he was converted? Did he go off in permanent solitary isolation? Did he try to practice the Golden Rule with all

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with whom he came into contact in his business as a tent-maker and then remain in solitude when the Sabbath came? No! He "joined himself unto the brethren from the first."

I do not deny that you can be respectable, kindly and honorable outside the church. Of course you can! I do not deny that you can be a religious person outside the church. Of course you can! But you cannot be a Christian, committed body and soul to the cause of your Master and Lord, and remain outside the church, "which is his body."

Some of you who are in this congregation this morning are Rotarians. Suppose I should introduce you to some newcomer here this morning, and he should say to you, "I am a Rotarian, too!" And then suppose you should ask him to which club he belonged, and he should say, "Oh, I don't belong to any club, but I am just as good a Rotarian as those who do belong to a club!" What would you think of him as a Rotarian?

But there are innumerable persons in our city today who have the same attitude toward the church. If you disagree with them in their unwarranted assumptions, they then will tell you that you are narrow and bigoted and that you are trying to restrict the Christian faith within the narrow limits of ecclesiastical machinery. But what is the church? It is the means for the perpetuation of Christ's gospel in the world. Christ left it to us as his divine heritage. It is the only institution in the world today dedicated solely to this task. Our country is full of people who are alarmed against the subtle inroads of Communism into our land and who are very vocal in maintaining that they want this country of ours to remain Christian, but who are not raising one little finger or expending one ounce of energy to make sure that such desires are realized.

A Christian is a person who is a member of the body of Christ. If he is not that, whatever else he may be—moral, just, upright, kindly, solicitous of the welfare of others—he is not a Christian. Christ has no hands but ours to minister to human needs today. He has no feet but ours to carry "the good news" of his gospel to the far corners of the earth. He has no lips but ours to proclaim his salvation. But the body of Christ is an integrated entity. It is not just hands or feet or lips. It is a unity. And that unity is the church, of which we must all be a part. You cannot be a Christian outside the church!

II

In the second place, you cannot be a Christian if you do not support the church with your talents. My first parish in San Diego is still a living

testimonial to the fact that many of its charter members dedicated their talents to Christ. All of the shrubbery and greenery surrounding the buildings were placed there by two men who were gardeners. The baptismal font was made and painted by a man whose occupation was that of clerk in the Superior Court but whose avocation was working with his hands. There is a mural in the social hall which was painted by a man who was a clerk in the post-office but who dedicated his leisure time to his Lord. The sign outside the church was constructed by another white-collar worker who also dabbled in woodworking. The altar hangings and candlesticks were placed there by a man who was an interior decorator. The Sunday school superintendent was an insurance man who said to me, "I spend all my working hours selling something which is real but intangible. In my spare time, I would like to sell Jesus Christ—who is both real and tangible—to the boys and girls of this community."

"That is all right for those who have special talents," you say, "but I could not do anything like that!" But surely you can do something. What has the Lord given to you by way of a special talent? Do you sing? Then you can dedicate that voice of yours to God by joining with the others who are up here in the choir loft and leading the rest of us in worship. Do you wish to show your gratitude to God for all of his blessings to you? Then you can spend a few hours each week in preparing a Sunday school lesson so that you can help the boys and girls who come to our church school for religious instruction. If you have a nice home, you can open it up not only to your own family and friends, but also to those boys and girls in our community who live in confined apartments and hardly ever have the opportunity of getting together with people of their own age in the atmosphere of a home.

Are you interested in athletics? Then you can come down here during the week and help out with our boys' club program. Do you sew? Here we have a group of eager and devoted women who are using their needles and thimbles and our sewing machines each week to prepare clothing for the poor and the destitute. Surely, everybody can do something! If you have accepted Jesus Christ as your Master and Lord and are not dedicating your talents to him, then you certainly do not take your Christianity very seriously and it is much more of a convenience than it is a dedication.

There is one talent which all of us should certainly be exercising in the profession of our Christianity, and that is to "let our light so shine before men

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that they may see our good works and glorify our Father which is in heaven." It is utterly amazing to me how some of you can come to this church Sunday after Sunday, worship our loving heavenly Father, and feel no sense of responsibility for your friends and neighbors who do not attend any church. I am not talking about proselyting now. If you have a neighbor who attends the Methodist church down the street, you should not invite him to our church. Our good neighbors to the south of us are just as much a part of the Body of Christ as we are, and we should rejoice with them in their successes and sorrow with them in their failures.

But how many of your friends and neighbors attend no church at all? And you simply sit tight and do nothing about it! Our Christian religion is not something to be enjoyed in isolation. The Christian religion has always been interventionist. It has never been isolationist. And every member of this church should be discontented and unhappy until he sees every one of his friends and neighbors within the fold of the church, which is the body of Christ.

If you are using your talents for the cause of Christ—if you are letting your light shine—your friends and neighbors cannot help but notice it. They cannot help but see something in you which contrasts with the emptiness which characterizes all who are not in touch with Christ. But you must go one step further and make it your personal responsibility to lay the claims of Christ before them. When they tell you that it is not necessary to belong to a church to be a Christian, then you must not be wishy-washy. They are wrong, and yours is not only the responsibility but the opportunity to put them right.

III

Finally, you cannot be a Christian if you do not support the church with your money. You and I live under an economy where money is an essential commodity. We could not live a single day without it. Ours is a civilization that is characterized by buying and selling. Like everything else in our twentieth-century culture, the church is dependent for its existence upon money. Without money we could not keep the doors of this building open for a single day. Moreover, the church is dependent for its existence upon the money which is contributed voluntarily and lovingly by its members.

Ideally, the church should never have to ask for money, because, ideally, its members should love it so and be so dedicated to its principles that they would sacrifice for it and do it willingly.

(Turn to page 47)

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Mrs. Engel

THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel†

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

Ladies of the Cloth

By Patty G. Sando*

Ladies, married to gentlemen of the cloth;
I'm no shakes as a rhymester, so please don't scoff—
Just chuckle with me as we now compare
The joys and the sorrows I know we all bear
As pastor's wives—a sort of ecumenicity
That draws us together from country or city.
It's fun in this process to find that we share
The lack of the cash for a "new look" in hair;
That our "dollar-day" dress that we're conscious is new
Will be looked over carefully from each Sunday pew;
That we must attend the church weddings—or no new hat;
Our homes must be spotless any time for a "chat";
We politely let the beans burn as a phone call prolongs;
And if the choir needs an alto, we must join and sing songs;
For that class with no teacher we hear them say "Well,
Let the preacher's wife handle that one for a spell!"
And when the young people want to put on a play,
The job falls to us—we'll do it without pay;
And if during the service there's the least sound or motion,
It's always the P.W.'s who make the commotion.
BUT, the joys that we have as the minister's wife,
Far offset all the petty bickerings and strife,
And we'd never consider at any age
A trade with our sisters of concert or stage.
For there isn't a one who's not enjoyed "spine chills,"
As her spouse bravely hammers away the world's ills—
Be it gossiping, gambling, or war-mongering—
We're proud that we're wearing his gold wedding ring.
Or when those in the flock come for comfort or peace

We're happy our prayers can help bring them surcease.
Though at setting an example we don't always succeed,
We believe that a word means much less than a deed.
We are proud we are partners in spreading God's love,
And pray for continued help from above.

IS THERE A HAPPY MEDIUM?

By Alice Scherer‡

BEING a minister's wife need not be a drudgery. In fact like any vocation, it is what you make of it. To me life in the parsonage has been a big joy and delight! Perhaps you will call me spoiled, many of you might think I am lazy. Never to my knowledge has this been said.

Most all parsonages have children. That being true, I feel that the minister's wife should make a happy home for that family as well as create a happy church family.

Never in my 23 years in the parsonage have I accepted an office in the local church. I am thankful that this is my husband's wish as well as mine. It has trained other leaders and has kept harmony, whereas had I tried to run the organization, many resentments would have arisen.

A good test for the wife of a minister is to ask herself this question: "If I left the church tomorrow would it run just as efficiently without me?"

What can be more helpful to the pastor than to have a happy home life?

A minister's wife in my estimation should at all times attend if possible any meeting in the church that might call for women. Her presence means more than any assistance possible. Her advice and guidance is a great help.

Kitchen work is not too good for her, but is that the important thing? There are many that love to give their talent through the rattling of pots and pans if we but find them. If the pastor's wife helps cook for one organization, why not for all? If for all, then how much

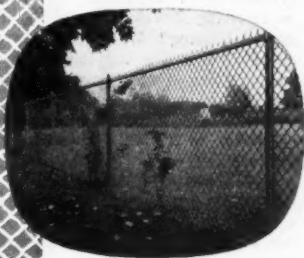
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‡Mrs. Henry Scherer, whose husband is the pastor of the Advent Lutheran Church, Los Angeles 6, California.

A CHARGE TO THE CONGREGATION

"Father and Brethren"

by Frank H. Ballard

IN a very real sense the charge that I am now to deliver I have been delivering for approaching twenty (20) years. If it has been done well there is little I can now add to it. If it has been done badly—by the highest standards the best we can do leaves much to be desired—it is unlikely that anything that can now be said will redeem the situation. I will, however, in as few words as possible, try to state the meaning of this day for you as I understand it.

This is not a time for compliments, but I will take it upon myself to commend you for your loyalty and your unity while you have been without a resident minister. You have been ably served by devoted officers. You have sought and received the guidance of the spirit, you have waited patiently for the best part of a year. The result is that we have met together solemnly to induct to the pastorate the man whom you have been led to call and to pray with one mind and heart that the divine blessing may rest upon

his labors and yours.

Much depends upon a good beginning and one thing essential to that is a right understanding of the Christian ministry. Let it therefore be stated what a Christian minister is not. He is not a sort of business director, nor is he to be regarded as primarily an administrative officer. The executive side of church life he must not neglect, but he is here first and foremost to minister of the Lord and the sacraments. I speak as a result of experience and reflection. The last ministry in this place was not, I hope and believe, an entire failure but it might have been much better had the minister given himself more assiduously to his specific duties and busied himself less in the serving of tables. The times and the demands, it is true, are abnormal but it was a mistake to spend so much energy in executive work and so little in thought and prayer and teaching.

I blame no one but myself for that imperfect distribution of time but habits are made by congregations as well as by ministers. It is so easy to imagine when a new minister arrives he will overhaul organizations, preside at numerous committees, maintain good relations with other religions and secular institutions, in a word, make the machinery work better than ever before. It is a natural and up to a point a reasonable hope. But if he is overloaded with detail he may find and you may discover in due time, that he lacks the leisure for keeping his own soul alive and therefore increasingly fails in judgment and vision and spiritual authority. I am not pleading for a sheltered and privileged life. A man who screens himself or lets others screen him from the doubt, the fears, the sorrows of human life, is not meant for the Christian ministry. But you must not expect him to be, or encourage him to become a sort of secretary so immersed in church affairs that he ceases to meditate upon the depth of the gospel or to be sensitive to the realities of the Christian life. Never imagine that in the sphere of religion, or anywhere else for that matter, he who does a great many things necessarily does much. We have it on the highest authority that it is better to

be found sitting at the Master's feet than cumbered and anxious with much serving. Woe is the church whose ministers turn their studies into offices and woe to ministers when congregations lead them to make such mistakes.

If your minister is to be free to exercise his true ministry every member must make his full contribution. You must jointly undertake to maintain him and his family so that he is free from personal financial anxiety. You must maintain him also by each elder, each deacon, each secretary accepting responsibility and giving leadership. You must often act upon your own initiative and be willing to make departmental decisions. You must maintain him also by regularity at services and by the quality of your response. You must remember that great preaching demands great hearing. Good sermons have often been wasted by congregational indifference. Every preacher knows the difference between a congregation that is dull and inert and one that is alive and expectant. You must not expect this congregation to be intellectually and spiritually alert if you have not prepared yourself by thought and private prayer. Without that you will fall, if not into a lethargy, at least into a critical or even a fault-finding attitude. Without that you may be satisfied if your fancy has been tickled even though no Christian gospel has been preached. It is not likely that a congregation like this will be of one mind about what the gospel is or what good preaching is. But, if you take your part seriously and prayerfully you will encourage Biblical preaching, expository preaching and creedal preaching. In the Pauline sense you will expect your minister to proclaim his gospel fortified by his own thought and experience. But you will demand not merely personal reflection you will demand the Catholic faith, the faith once delivered to the saints.

Don't expect your minister always to be at his best. There will be periods of physical weariness, mental and spiritual sterility, domestic preoccupation. There will be times when he will need you to minister to him. In those barren places be men and women of sympathy, make all the allowances you can and whatever contribution you can—not least the contribution of intercession. Then may the hope of today be realized and the prayers of today be answered. It all depends on you and you depend on God.

We may not be able to explain the mysteries of the spiritual, but we can experience its power.

*This charge was delivered to the congregation of the Hampstead Garden Free Church, London, England, at the installation of his successor.

time is there for the other tasks?

We may be spoiled because of the attention given us by our parishioners, but does not the acceptance of gifts and the receiving of favors give that parishioner a blessing? Where is the happy medium? There is the danger of expecting things to be showered at our feet, yet are we going to deprive those who want to be doing things because we are trying to further the work of the Kingdom?

How wonderful if each minister's wife could repeatedly call upon the sick and the aged. In a city church even this would take all her time away from her family. If her husband is doing all he can to comfort these folks how about his companion. Don't you think she should be at the helm to help strengthen him in mind, body and soul?

Where is the happy medium?

All I can say is that in twenty-three years in the ministry my husband and I have found that our policy has worked for us and hope that other young brides might find the joy and happiness, and perhaps success, that we have had.

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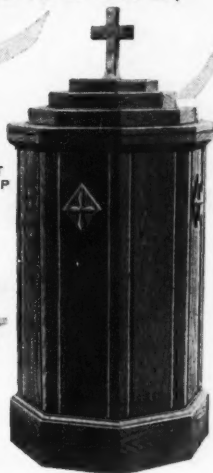
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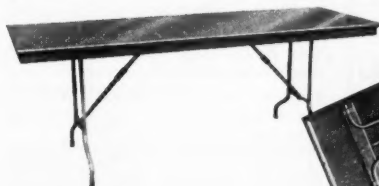
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FAREWELL AND HAIL

We Moved With Our Town

by Erwin A. Kiel*

THE people of Republican City, Nebraska, and the members of The Methodist Church there, recently had a unique experience. It is not so phenomenal to move a church building, but to move an entire town is something different! That has been their task.

Republican City was located in the valley near the Republican River in southwestern Nebraska. In past years serious damage and loss of life has resulted from raging floods through the valley. In 1944 plans were almost completed by the Corps of Army Engineers to construct a dam across the valley two and a half miles below the townsite. In the intervening years since then the government has bought up the valley land and resident farmers have been moving away year after year. Finally, in December of 1949 the Army Engineers agreed on terms of settlement with Republican City for its streets, alleys, water system and public buildings. At the same time they agreed upon settlement terms with The Methodist Church, which was the only church in the town.

Since then the town has had to select and purchase a new townsite, level it, construct streets, put in water and sewer systems, secure construction of all public utilities, and rebuild or move all its business places and residences. The new site is four miles from the previous one and about three-fourths of a mile from the north end of the almost completed dam. Residents were completely evacuated from the old site by February, 1952.

The church building was of solid brick construction, completed in 1931 in a very modern design with open beam ceiling in the sanctuary and an educational wing with a full set of classrooms both in basement and on first floor. Initial planning revealed that it was utterly impractical to move a solid brick building that distance and over soft roads. The cost would have been utterly prohibitive.

Plans were then begun for a completely new structure. But by the time the development of the town was far enough along so that the location of the new building could be established

and construction started, building costs had increased so much that it was impossible to build for the amount of money that was available without cutting down the size of the structure. Finally, after long study and planning, arrangements have been made to move the building to the new site by taking down the brick walls, framing it with wood structure on all outside walls, then move the building to the new site and veneer it with bricks after it has been set on the new basement and foundation.

When it is completed it will have all new exterior bricks, new floors, new plaster and paint, all interior wood will be refinished and all windows reconditioned. It will, in reality, give the appearance of a completely new building, but it can be completed for the money that is available.

During this period of transition, relocation and dislocation of its members, the church organization has undergone strain and tension which actually surpasses general comprehension. A great proportion of the leadership and financial support of the church had come from the farm families that lived along the river valley. When they were forced to relocate there was no land available to purchase nearby so they were compelled to move to other communities, most of them too distant to enable them to continue membership in the church here. In 1941 the active membership listed in the annual report was 178. By April 1951 there were only fifty-five active members left within the community.

But there is a group of faithful workers left and they are looking hopefully toward the development of the new community and the church organization. On Sunday, February 17, 1952, they held a Memorial Service for their building as the last service in its old site, then they went to the new site for a ground-breaking ceremony and dedication of the place for the new construction. Work began on the building the following day.

Prelude:

Opening Meditation:

MINISTER: O Thou Eternal Spirit, who has put it into the hearts of men to worship Thee, we thank Thee

*Minister, The Methodist Church, Republican City, Nebraska.

for this church building which was erected on this site, and dedicated to Thine honor and glory over twenty years ago as an expression of love and loyalty to Thee.

As we commemorate this building, before it is to be dismantled and moved from this site, we thank Thee for the spiritual enrichment it has brought to the many lives that have been touched by its influence.

PEOPLE: Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, O Lord, our strength and our redeemer. Amen.

Anthem:

"We Honor Here Those Faithful Souls"

"WE HONOR HERE THOSE FAITHFUL SOULS"

We honor here those faithful souls
Who built this church so fair,
That men might worship God, the King,
In song and fervent prayer.
Memorial! Memorial!
This day our hearts rejoice,
That through the years the Christian church
Has lifted up God's voice.

In years gone by the sons of men
Have gone to preach the Word,
That each new generation come
Might know the Christ, their Lord.
Memorial! Memorial!
The church must ever be
The way of peace and righteousness
Throughout all time to be.

And so the zeal and faith of men
Who built this church so fair,
Shall help us consecrate ourselves
To God, through love and prayer.
Memorial! Memorial!
May God inspire this day
Thy people with the love of Christ,
And guide them in His way.

Act of Memorializing the Building:

THE MINISTER: To the glory of God the Father, and of the Son, and of the Holy Spirit we commemorate this church building.

For these walls and roof within whose protection we may find security and peace;

For these windows which have symbolized the light of God;

For these doors which symbolize the open door to God;

PEOPLE: We commemorate this building.

For these pews wherein worshipers have found rest and strength, peace and comfort;

For this pulpit from which the Word of God has been proclaimed to all who enter here;

For this altar at which folk have knelt for communion with their Lord and to consecrate their lives to Him;

For this chancel which is the symbol of worship itself and from which the

*Verse by Erwin A. Klehl.

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choir has sung praises to God;
We commemorate this building.

For the hymnals from which Thy praise was sung;
For the rooms for Christian education in which children and youth have received nurture and training for Christian living;
For the fellowship rooms in which all members of the church and community have found Christian fellowship;
For all the worship and instruction that has been experienced within its walls;

We commemorate this building.

For those who helped build it or worked and sacrificed to help pay for it;
For those who have served devotedly as teachers, officers and leaders through the years;
For the several ministers who have led us in worship, preached the gospel of Christ, administered the sacraments, counseled or shepherded our people and directed the business of our church;

We commemorate this building.

For all who have been baptized here;
For all who have taken the sacred vows of membership in Christ's church;

For the couples who at this altar have exchanged marriage vows in the name of the Father and of the Son and of the Holy Spirit;

We commemorate this building.

For the hungry souls who have worshiped here; and found God's peace;
For the sinsick souls who have come to this altar and found redemption from sin;

For growing souls who at this altar have found Jesus, their Saviour and Lord;

We commemorate this building.

For the comfort and strength that has been given to the sorrowing as they brought their loved ones here in death;

We commemorate this building to the eternal glory of God and the eternal hope of man.

Solo: "Bless This Church"

"BLESS THIS CHURCH"

Bless this church, O Lord, we pray,
And its people guide alway;

May affections that grew here
To thine own great heart draw near.

All who entered through this door,
Bless with insight evermore.

At this altar knees did bend
To find Jesus, Saviour, Friend.

Bless the folk who've worshiped here
In the past from year to year;

Let Thy blessed spirit grow
In their hearts where'er they go.

*Verse by Erwin A. Kiel.

God of love, help us go on
Ever faithful, ever strong.

Bless the souls distraught with fear
With the faith that Thou wilt hear;

And throughout all future time,
Grant the righteous peace sublime.

Message

Offering: Given in memoriam in appreciation for God's blessings.

Hymn: "The Church's One Foundation"—the congregation.

Benediction

Doxology

Postlude

GROUND BREAKING CEREMONY

(When the minister and congregation have arrived at the grounds for the new building, let them read responsively.)

MINISTER: The earth is the Lord's and the fullness thereof; the world and they that dwell therein.

PEOPLE: For he hath founded it upon the seas and established it upon the floods.

Who shall ascend unto the hill of the Lord: Or who shall stand in his holy place:

He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully.

Offer unto God thanksgiving, and pay thy vows unto the Most High.

Who is able to build God a house, seeing the heaven and heaven of heavens cannot contain him?

Except the Lord build the house, they labor in vain that build it.

(Here let the ground be dedicated)

Eternal God and Father of our Lord, Jesus Christ;

To Thee we dedicate this ground.

O Son of God, who loved us and gave Thyself for us;

To Thee we dedicate this ground.

O Holy Spirit, who does illumine and purify the hearts of all who sincerely turn to Thee;

To Thee we dedicate this ground.

As a place for building the House of God and a Church School Building wherein to receive instruction for Christian living;

ALL: We dedicate this place and herewith we break this ground, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Benediction

People who are forever saying that they are just as good as others must remind themselves often, to be sure of it.

Our lives are not pleasing to God unless we are actually rendering service in a world of need.

You Don't Need to Belong To a Church

(From page 40)

If such an ideal of devotion should characterize the membership of this church, then we would never have to ask for money. The money would flow in, and we would be able to do a great many things for Christ and his kingdom that are not even in the budget of our church for next year.

However, we are asking for money this morning, because it so happens that a good many of the members of this church have never dedicated their pocketbooks to Christ. I heard a minister say recently at a Presbytery meeting that all of our problems would be solved if at least half of our church membership would become tithers. Now tithing is an admirable Old Testament principle, but, as I pointed out a year ago, tithing is nowhere endorsed in the New Testament. Tithing is a legalistic system whereby one automatically deducts ten percent of his income and gives it to the church, just as the government of our country deducts its withholding tax from your pay envelope.

But New Testament Christianity does not insist upon such a mechanical accounting procedure, for the simple reason that Christianity is not a legalistic religion. The New Testament principle is "Give as you have been prospered," and give willingly, gladly and exuberantly, "for the Lord loveth a cheerful giver." Ten percent may not be enough for some of you! If you can give it without feeling it, then it certainly is not enough. Christianity is the way of the cross, and the way of the cross is the way of sacrifice. If you have accepted Jesus Christ as your Lord and Master and have dedicated your life to him, then your pocketbook is a part of your life and you will dedicate that, too.

In order that the officers of this church may know approximately what our income is to be for the year ahead so that they may be able to budget expenses, we ask each member to indicate on a pledge card what he expects his contribution to be for next year. Always there will be some who will say, "I will contribute when I come, but I never make a pledge of any kind!" Well, if he never makes a pledge he cannot have a telephone in his home, because the telephone company makes you pledge to pay your bill. So does the gas company and our local water department. The man who never makes a pledge cannot cash a check at the bank, because he must endorse it on the back, which is a pledge that he will see that the check is paid. The

man who never makes a pledge will have to remain a bachelor, for in the marriage ceremony he will have to make a pledge. Nor can he own property in this country, for he has to sign a pledge to pay his taxes.

You see, this matter of never making a pledge just doesn't hold water. We do it every day, so why shouldn't we do it with our church? Your church pledge is not something which our officers are going to use to drag you into a court of law in case your circumstances do not permit you to keep it. It is merely an indication to the church of what you intend to do, and it can be cancelled by you at any time that you so indicate. But it is an indication—an expression of your intention to our church officials as to the amount of money they may reasonably expect you to give in the year that is ahead.

Too many Christians are fair-weather Christians. They love Easter and Christmas and Thanksgiving and the other festival services of the church. But they don't like Lent and Advent and those aspects of Christianity that speak of sacrifice and penitence. But these are aspects of the church, too. If you are a Christian, you cannot choose those aspects of a church's life which you like and ignore the rest which happen to be unpleasant. It doesn't take much of a man to be a Christian, but it takes all of him that there is.

"Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind." This means identifying yourself with Christ's church and supporting it with your talents and your money. Those who have done this have known the joys of true Christian living. Those who hold back, hold back. They are partially Christian, and they realize only partial blessings. God help us all in the year that is ahead to be completely dedicated to the service of Christ and his church, and to rise to the responsibilities which God will permit us to exercise for his glory.

MR. PLEUTHNER'S BOOK IN JAPANESE

Churchmen, generally, will be interested to know that the book, *Building Up Your Congregation*, by Willard Pleuthner (Wilcox & Folett), is now being translated into Japanese. The interest of Japanese church leaders in the mechanics of church administration as practiced in the United States is interesting. Evidently the churches of Japan will play an important part in the new Asian democracy.

Mr. Pleuthner, the author of the book, is a layman, vice president of the well-known advertising firm of Batten, Barton, Dyrstine & Osborn, Inc.

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**WOMEN'S CLUBS VOTE TO ADMIT
 RELIGIOUS GROUPS**

Minneapolis, Minnesota — Religious groups became eligible for membership in its General Federation of Women's Clubs for the first time in its sixty-one-year history with the adoption of a constitutional amendment by the federation's annual convention here.

Heretofore, the federation has barred from membership clubs with sectarian, partisan or political tests for membership as well as any secret society or one that tolerated, by practice or teaching, the violation of state or national laws.

Only the sectarian restriction on membership was abrogated in the adopted amendment.

The amendment was approved over minor objections after Mrs. Theodore S. Chapman of Jerseyville, Illinois, second vice president, had spoken strongly in its favor.

"Can we say," she asked, "if what binds your group together is a study of Shakespeare you are welcome but if what binds you together is a common faith in God then we don't want you?"

Leaders of the federation hailed the move as one "long needed." Mrs. Hiram Cole Houghton, president, said that many church clubs had been eager to join the organization.—RNS

CHURCH TO BE BUILT IN A DAY

Santa Rosa, California—An attempt to build a Presbyterian church, from the ground up, in one day will be made here June 21 to stress the need for new churches throughout the nation and help publicize the \$12,000,000 building funds campaign of the Presbyterian Church in the U. S. A.

California's committees of the national building fund campaign arranged the one-day project here. The fund drive, authorized last year by the Church's General Assembly, opened on March 2.

Hugh Codding Building Enterprises, which last year erected a five-room house, complete to landscaping, in three hours and nine minutes, will undertake the one-day church job.

Mr. Codding, founder and developer of a subdivision here in which the new 4,000-square foot house of worship will be located, donated the land for the church.

Presbyterian officials here are planning to hold services in the church on June 22.—RNS

We should as Christians separate ourselves from evil surroundings and seek the refuge of a Christian environment.

Productive Pastures

by Hobart D. McKeenan

SERMON STARTER

The Blessed Trinity

WE are too apt to let the prayer value of the Christian mysteries pass us by. How can they aid us in prayer, these remote doctrines which defy the familiar currents of our thought? At the best, they will distract us; at the worst, we shall be led away into heretical speculation. Yes, but mysteries are not barren impossibilities. They are truths hazily perceived, like the tantalizing half-memories you retain of last night's dream. And they can float, at least, on the surface of one's prayer. It is not a bad prelude to any devotional exercise, to put yourself in the posture of praying in union with the Life of the Blessed Trinity.

1. You can begin by reaching out towards God the Father, as the unutterable source of all being; try to get outside of yourself, replace that busy, agitated self which is the centre of all our thought by the naked idea of God. He is the ultimate centre and term from which existence flows and into which it flows again. You can want to be nothing and to feel as nothing, in comparison with and in the presence of that ever-awing Personality.

2. And then—it will be clearest for our present purpose if we reverse the proper order, not of precedence but of procedure—you can think of the Holy Spirit, under the figure of all that stir and motion which God sets up in his creation as a response to himself. You can make of him, as it were, not the object but the subject of your thought; be conscious of his part in your prayer by envisaging him, not as the God to whom we pray, but rather as the God who prays in us.

3. And in the third place, with more difficulty perhaps, but with the consciousness that it is St. Paul's own doctrine, you can think of the Divine Word as the self-expression, everywhere, of the eternal Father, and therefore, here and now, his expression in you. In him and through him, our Head and Representative, you reach upward towards the centre of all being. You have come into God's presence to offer yourself to him, and, once you are there, find after all it is not yourself you want to offer, a thing so miserably

insufficient. Rather, in your place you want to offer God his own Son, tabernacled in your heart and putting his infinite worth at your disposal—Jacob in Esau's disguise winning the Father's blessing, but for Esau. God above you, God at your side, God within you—a mirror of that Divine Life by which the three Persons of the Godhead eternally subsist.—R. H. Knox in *Stimuli*; Sheed and Ward.

POETIC WINDOWS

Sunset in a Garden

I was sitting in my garden
Where the honeysuckle grows,
While a butterfly was flirting
With a lovely yellow rose,

And a golden bee was kissing
Little sprigs of mignonette
In the quiet of the evening
Before the sun was set;

And the dainty cosmos nodded,
As flowers sometimes do,
In a most engaging manner
To the larkspur, tall and blue;

Then the petals of the lily
At last began to close,
And soon my flower-children
Were all in sweet repose;

When a friendly little robin
From a twig beside his nest
Looked down upon my flowers
To make sure they were at rest;

Then he carolled silver warnings
To the watchers in the blue,
Till his calls at last were answered
And the stars came twinkling through.
—Weston Peake

Tranquility

Let nothing disturb thee.
Let nothing affright thee.
All things are passing.
God never changes.
Patience gains all things.
Who has God wants nothing.
God alone suffices.
—St. Theresa of Avila

The Happy Man

Happy the man, of mortals happiest
he,
Whose quiet mind from vain desires is
free;
Whom neither hopes deceive, nor fears
torment,
But lives at peace, within himself
content.

—George Granville

An Old Door

Death is only an old door
Set in a garden wall.
On quiet hinges it gives at dusk.
When the thrushes call.



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Along the lintel are green leaves,
 Beyond the light lies still;
 Very weary and willing feet
 Go over that sill.

There is nothing to trouble any heart,
 Nothing to hurt at all.
 Death is only an old door
 In a garden wall.

—Nancy Byrd Turner

SELECTED PROSE

The Parson

In the early Middle Ages, indeed even before the end of the Dark Ages, the whole land surface of England was divided into parishes. In rural parts of England, many of the parochial boundaries remain exactly as they were at the time of the *Doomsday Book*. In every parish was to be found the parson, *persona ecclesiae*, the official representative of the church, who was not the minister of a congregation but the shepherd of a flock, the whole flock of Christ as it was to be found in the area entrusted to his care. In course of time, with growth of divisions in the church, that ideal ceased to correspond to the reality, but it is still the basic principle of ministry in the Church of England. If people call themselves Roman Catholics, Methodists or Baptists, it is not the business of the parson to force himself upon them, but he is there for them all, and if at any time they wish to call upon him for his services, they have a perfect right to do so. He is still *the parson*. I believe that there is hardly a trace of this parochial system in America, except in some survivals in the Episcopal Church in Virginia.

You will see at once that, though in practice there may not be much difference, psychologically the attitude of a man who takes seriously his responsibility for a whole area is likely to be very different from that of a man who starts by thinking of the particular group of Christians which come to worship in his church. To the first, his task presents itself as primarily evangelistic. To the second, evangelism may be only one of those extras for which you have a special committee, and a periodical drive.

It would be impossible, in a country of so many denominations, to attempt to introduce anything like the parochial system. I earnestly hope that you may all have something of the parochial spirit. You are concerned with the nice quiet sheep in the fold. But your first concern must be for the one sheep that has gone astray; except that in so many places, it is ninety and nine who have gone astray, and only the one tame sheep who is left in the fold.

As a minister, you have been given some sheep, some inside the fold and

some outside it. Now that you have got them what do you propose to do with them?—Stephen C. Neill in *Fulfill Thy Ministry*; Harpers.

The "Hippocratic Oath"

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That I will exercise my art solely for the cure of my patients, and will give no drug, perform no operation for a criminal purpose, even if solicited, far less suggest it;

That whatsoever I shall see or hear of the lives of men which is not fitting to be spoken, I will keep inviolably secret.

These things I do promise, and in proportion as I am faithful to this my oath may happiness and good repute be ever mine—the opposite if I shall be forsown.—Translated from *The Hippocratic Collection*.

Inner Peace

One watches people starting out in life quite adequately, handling life with active vigor, as they run, one after another, into experiences where something deeper than vigor is needed. Serious failure, for example. Some night in his lifetime everyone comes home to find a new guest there—disappointment. What he had set his heart on is gone. * * * If one is to come through difficult experiences unembittered, unspoiled, still a real person, one needs deep resources. * * * Not alone in such experiences as sorrow and failure does this need arise but in man's search for the indispensable spiritual requirements of a satisfying life—inner peace, for example, some serenity in the soul to come home to at night and go out from in the morning. Who does not need that? But no one can get inner peace by pouncing upon it, by vigorously willing to have it. Peace is a margin of power around our daily need. Peace is a consciousness of springs too deep for earthly droughts to dry up. Peace is awareness of reserves from beyond ourselves, so that our power is not so much in us as through us.—Harry Emerson Fosdick

Belief—In and About

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love and look up to, we may not always share their beliefs *about* things, but we do share in some measure their deepest belief in that which matters most. We ourselves believe in them, and this belief may grow even when some of our beliefs *about* them have to be given up. Thus a little child's beliefs about his father may be strangely erroneous and will have to give place to fuller knowledge as he gets older, while his belief in his father, far from being discarded, grows and deepens. This may help us a little to understand something of the meaning of that belief in God which is so much more than belief about God.

Faith in Jesus Christ in its simplest form is just trust in him. To look up to him as the highest and best personality that we know is to come under his influence, to catch some reflection of the healthy light which shines from his life. We may not be able to put this faith into words at all, still less to follow the forms of the ancient creeds, but none the less we can go on looking up. To take this master as our leader and guide, to try to follow him, however far off we be, and to go on trying, however often we fail, is to be drawn nearer to him, to come into the circle of his disciples and to receive something of the healing that

flows from his presence.

Those of us who have been brought up in the fellowship of a Christian community have had all about us from childhood a light which has entered into our thought and way of life, so that we cannot get away from it. We have shared in a fellowship wherein we have been taught to think of goodness, purity, beauty and love as flowing from God our Father, whose very nature is Love. This thought of God is linked up for us with the life and sayings of Jesus, with his acts of mercy, with his death on the cross, with his manifesting himself to his disciples as triumphant over death, and above all with his living personality still guiding, healing and redeeming the lives of his followers, transforming the hesitation of doubt into the steadfastness of faith. Jesus helps us to share his trust in the Father, and when the world and our own lives seem dark to feel the divine light reflected from his face.—T. Edmund Harvey in *Workaday Saints*; Bannisdale Press, London.

BOOKISH BREVITIES

Halford E. Luccock is a preacher of rare and searching power. He is at once a prophet and a man of letters, and he is by no means lacking in

homiletical artistry. I know a goodly number of preachers—some of them in high places—of any one of whom it might truthfully be said, "when better sermons are published he will preach them." But not so with Luccock. Frankly and fully acknowledging his manifold indebtedness to others, Luccock stands upon his own feet and preaches his own sermons in his own way. And this is what makes Luccock a really great preacher. All of which leads me to say that his most recent book, *Marching Off the Map*, is indisputably his best book, and what is best in the preaching and writing of Luccock is really good (Harper & Brothers; \$2.50) * * * *You Are My Love*, by Leonard McCombe, is something different—different, I mean, in the sense that it is a love story told, not in music or poetry, but in the special idiom of the camera. McCombe, one of America's ace photographers, and a prose-poet as well, tells a heart-warming, heartbreaking story of romantic love and does so with honesty, artistry and intensity. What he tells is an old, old and universal story, but he tells it as though nothing quite like it has ever happened before and as few living men could tell it. "All that I saw or felt in the world I wanted to share with you," says the lover to his beloved. "I couldn't even get excited at a baseball game unless you were there with me. If I heard a new joke, I wanted to tell it to you. If I saw a wonderful-looking kid playing in the street, I wanted you to see him, too. For the first time, being myself was not enough. I never felt fully alive unless we were together." But, after all the happy days of what appeared to be an almost perfect romance, the girl slipped away, disappeared completely, and the young man was left alone and unspeakably lonely. The story ends with a picture of the empty park bench where they used to meet and spend idle hours, and with the significant words: "The emptiest place in the world is life when it is empty of love." (William Sloane Associates; \$2.75) * * * The wisdom of many ages finds a home in the gracious and inspiring volume entitled *Light From Many Lamps*, by Lillian Eichler Watson. In years beyond recall we thought of Mrs. Watson as the high priestess and final authority in the field of etiquette; now we will think of her as an equally capable guide to the gardens of literary inspiration wherein have grown the choicest flowers and fruits of prose and poetry—just the things we need in this Age of Aspirin and Sleeping Pills. (Simon and Schuster; \$3).



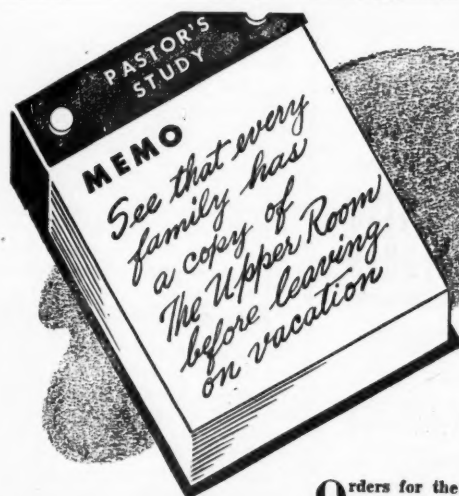
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DISCOVERING UNUSED RESOURCES

A Program of Re-Activation

by Henry H. Schooley*

MOHAMMED of old was continuously laying claim among his people to a faith that could remove mountains. One day when the people assembled to witness Mohammed's faith move a mountain, they were not surprised that the mountain did not move; but they were somewhat startled to hear Mohammed say, "If mountain won't come to Mohammed, Mohammed will go to mountain."

I have long contended that every church should have a definite periodic program of outreach in the local field comparable, in many respects, to that which it promotes in the foreign field. When our people do not come to church, we should have some specific ways and means of taking the church to them. This program of parish mobilization should envisage three steps: (1) activating the aged and handicapped shut-ins, (2) reactivating disinterested and indifferent members, (3) and enlisting of new members.

In every parish there are many "old Faithfuls" who because of the infirmities of age or physical handicaps are forgotten, or at least thought of as little use to their church. These are the ones who say, "No one thinks of us anymore but the minister. It is a case of 'out of sight, out of mind.'" There is real pathos in those few words. Because most of those very persons need the kind of attention now which can abound to the progress of the church as well as the better well-being of these very people. The church needs to devise ways and means of keeping the minds and hands of its shut-ins busy. Occupational therapy is one of the greatest needs of those persons who have so much time on their hands. To let these people know that they are needed and wanted in the work of the kingdom is often times one of the greatest contributions to their will-to-live and their peace of mind. For example, does your church hold an annual bazaar?

You can have what we call in our church, "Christmas Fair Hope Chest." Each month calls for the making and presenting of some one item to be stored away for this sale. How the old members love to make pot holders,

cut out and sew together patchwork for the quilts, or do some kind of knitting or crocheting. One elderly soul spent many joyous hours cutting out pictures and gluing them into scrap books which were furnished to her, and which subsequently were given to children's hospital wards and homes. Verily, to mobilize the aged and handicapped is to give not only them but the church a new lease on life.

Reaching the Inactive

As a result of an all-parish survey made by this writer, it was pointed out to the people of his church assembled at their annual meeting that some one-eighth of its total church constituency could be classified as inactive for reasons of indifference or disinterest. Moreover, this survey showed that during the past decade of the present pastorate, the enlistment of new members was left almost entirely to the minister. Was that a fair criterion of their religious faith and loyalty of church? So it would indicate! The pastor, therefore, recommended a "Five-Year Forward Together Program" of reactivation and enlistment of members. The recommendation was passed, and the ministerial council subsequently appointed the pastor to formulate the program. It was apparent from the outset that in order to overcome the inertia and apathy in a parish so unaccustomed to any kind of evangelization work such a program would, first of all, have to catch the imagination, as well as the hearts of its people.

Accordingly, the pastor chose twelve of the most faithful and capable members to be his disciples. He himself would serve as their master disciple. A rally meeting was then called to think through the purpose and procedures to follow. Once this organizational matter had been settled, the pastor was given the task of devising techniques and furnishing materials for each disciple. At the next rally meeting each disciple was given a pack containing record cards on each inactive member and prospective new members. Included in these packs were denominational tracts and booklets to leave in the hands of all persons. Another important item was a "Service Card"

*Minister, Church of the Mediator, Providence, Rhode Island.

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Fairs, socials, and everything under the sun.

And now to make money we have something new, and to help fill our "Hope Chest" we're coming to you.

Make JANUARY easy; bring holders so gay,
Plain, fancy and useful, made most any way.

FEBRUARY: Towels, both turkish and huck,
For bath or for dishes, or embroidered for luck.

For MARCH, in your shopping a novelty find,
Something pretty and useful, just keep this in mind.

APRIL's needs will be varied; you're choosing this time,
Face, dish cloths, or duster to sell for a dime.

For MAY bring some hankies, pink, yellow, or white,
Embroidered or lace edge—'twill be a gay sight.

For JUNE we want dollies for big girls or small,
Bring door-stops and 'phone, we'll manage them all.

JULY will bring aprons for stout or wee,
Some made for the kitchen and others for tea.

We ask that for AUGUST you'll make if you're able,
Embroidered or crochet for side-board or table.

It's bags for SEPTEMBER, count paper bags out,
Shoe, sewing, and knitting, and laundry bags stout.

OCTOBER bring jellies and jams and preserves,
And grabs for NOVEMBER we'll pleasantly greet.

DECEMBER it's candy and good things to eat.

listing many ways in which people could serve the church. These were to be checked after as many things as the person contacted could and would be willing to do. On the flyleaf of each pack was this legend:

"There is a legend which tells about Jesus being met by the Angel Gabriel on his return to heaven after his work on earth was done. Gabriel asked Jesus about his plans to carry on his work on earth in his absence. Jesus said, 'I have given my message to Peter and John, to Mary and Martha; they will be glad to tell others about it, and thus the message will spread.' 'But supposing the fishermen are too busy with their fishing, and the women too

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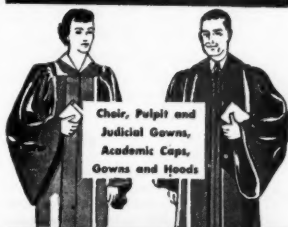
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busy with their housework, so that they forget to tell their friends or the friends forget to tell others and pass the message on? What other plan hast thou, O Master, made for the propagation of thy message?"

"And the Master's simple but direct reply was this: 'I am counting on them!'"

After final instructions and a spiritual message by the master disciple, all the disciples clasped hands for the prayer of consecration and benediction.

An indication of the success of this simple program in this church is attested by the number of old members who were reactivated, percentage wise it amounted to around eight per cent; more and more of aged and handicapped members and non-members were recognized and given a most welcomed chance to serve; and more than a twenty-five per cent increase was made in the enlistment of new members. An indirect result, too, was the number of new church pledges that were obtained; and because so many people volunteered on the service cards to serve the church in a wide range of capacities, a League of Labor Lovers was formed which has saved the church many dollars in repair and service bills.

Thus, was one church immeasurably strengthened and uplifted because, in the words of Nehemiah, "the people had a mind to work."

It is the belief of this writer that in order for such a program of parish mobilization to be of enduring value it must be incorporated as a traditional procedure in a church. It is, perhaps, something that should be instituted and implemented at regular two or three-year intervals during the season of Lent.

There is a cultural vogue among the summer colony residents of Cape Cod which has as its slogan, "Activate or Deteriorate!" The church needs to make that its slogan, too. For so many things that the church is doing is like the girl dressed in her Easter finery of whom her pastor said, "She was all vogue without and all vague within." Of such is the kingdom of self which must be spiritually reactivated lest it religiously deteriorate.

The Christian church must extend its emphasis on personal receptivity and institutional activity into the homes of the indifferent and disinterested Christians, members and non-members alike, if it is to meet the challenge presented with so many people moving out into the suburban and rural areas of our country.

Illustrations for Your Sunday School Lesson*

June 22: The Sin of Greed

A Little Silver. A Jewish rabbi came to a rich man in his congregation and asked for money to support a very needy charity; the man had the usual 2,000 good excuses, and more if they were needed. When he had finished telling why he could not possibly help with that charity right now, the rabbi asked him to step over and look down into the street, out of his own office window. "Just what do you see there?" asked the rabbi.

"I see people," the man replied. "Now step over here and look into this beautiful big mirror on the wall. What do you see there?"

"I see myself," said the man. "Exactly!" said the rabbi. "When you looked through the glass of the window you saw your fellow man. There is glass in that window; there is also glass in your mirror. But the glass in the mirror—which cost you a pretty little sum!—has a tiny coating of silver. Just a tiny coating, but it is enough to make you see only yourself, and not your suffering, toiling, needy fellow man."

Just add a little silver—and how it all changes! How a miserable thirty pieces of silver robbed Judas of his chance at the unsearchable riches of the Kingdom of God.

The man who covets silver at the expense of his fellows and his own soul may not be so much a sinner as a fool. It blinds our eyes. It is a wall between us and God; its gleam burns out his presence. Augustine was right when he said, "Love God and do as you please." You "cannot" be guilty of the wrong of covetousness when you see God "first."

June 29: Christ's New Commandment

In the Hard Places. War is the denial of all love; it is hatred out of control. But even in war we often find demonstrations of love that are stranger and more real than any fiction.

A chaplain in World War II had aroused the suspicion if not the anger

of his commanding general by his constant refusal to protect himself under fire. During one German attack the general thought he had all his forces well protected, when he noticed the chaplain driving along in a jeep under German fire. He shouted, "Get out of that thing and take cover." It was an order—and from a general. But the chaplain shouted back, "Sir, it took me eight months to get this jeep and I'm not giving it up for anybody!"

The general, right there, swore he would send this fool home for insubordination. But just then a shell exploded, and in its flare the outline of the jeep was clear. There were two wounded G.I.'s in the back of it. The chaplain was decorated for courage "beyond the call of duty."

If we could only take the courage and love wasted in war and apply it to the efforts of peace, we would "have" peace!

July 6: In the Time of the Judges

The Religious Outlook. People were divided into two classes during the era of the Judges: those with a vision of the God of Israel who had brought them safely out of Egypt, and those so short-sighted that they left this God for Baal. The short-sighted ones afflicted Israel with a spiritual sickness which made her sick and weak—and a captive in Babylon!

Dr. Carl Jung, the famous psychiatrist, has said that among all his patients thirty-five years old or older, there was never one whose problem was not that of finding a religious outlook on life. He told one sick young patient that he was suffering from a lack of faith in God and immortality. The young man asked, "But, doctor, do you believe in God and immortality?" Dr. Jung replied, "I am a doctor, not a priest. But I tell you this—if you recover your faith, you will get well; if you don't, you won't."

This is about all that matters to any of us!

July 13: Deborah, a Woman of Courage

Let God Do the Worrying! Going into battle, Deborah was certain that Israel would win; she never doubted that. Faith in God held her up, as Hur and Aaron had once held up the arms

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of Moses. She did what God called her to do—and left the rest to God.

A widow whose husband had died when the youngest of her six children was a baby just a few months old, and who brought all of them up into fine manhood and womanhood—and adopted others to bring them up the same way—was asked by her pastor how she ever did it. She replied that it was really very easy: "I'm in a partnership. When I was left with those children, I just told God, 'God, you do the worrying and I'll do the work.' I haven't had a moment's worry since!"

Those who fear men are never leaders; those who inspire men—as Deborah inspired them—to think that God is leading them work miracles.

July 20:

Gideon, a Man of Faith and Humility Moral Courage. Gideon had physical courage; we emphasize that when we think of him as a peerless general. But he also had moral courage—which is even greater. Men can go to war under the drive of the emotions, or of ardent patriotism. But it takes *real* courage to take a stand for an ideal when those around us refuse to take such a stand.

Last year, Junius Kellog, a Negro and the sophomore center on the Manhattan College basketball team, was approached by gamblers; he was offered \$1,000 to do all he could to make Manhattan lose just one basketball game. To make matters worse, he was approached by two co-captains of the previous year's team, who told him just how to do it. He was only to "miss baskets, and slow down the game." One thousand dollars is quite a sum—to a Negro boy in college. But it wasn't even a temptation to Kellog, who immediately told his coach. The next day (after Manhattan had *won* the game!) the two co-captains were arrested, and Junius Kellog was being applauded from one end of the country to the other.

You do not have to be a general to take a stand for righteousness; you may be only a center on a small college basketball team. Temptation can find you there, and you can take your stand there!

July 27:

God Prepares a Leader

Masters and Helpers. Youth likes to take it easy; none of us seem to enjoy hard work. We all want to be the boss. This modern tendency has led Rev. Robert G. Lee to remark, "Our generation is suffering from 'spiritual diabetes'—too much sugar!" A man needs salts and sweat as well as sugar and an easy job. Nobody ever called

Samuel lazy!

A visitor to Mount Rushmore in the Black Hills of South Dakota remarked that it was wonderful to see so many artists and sculptors at work on that great stone monument bearing the faces of Washington, Jefferson, Lincoln and Theodore Roosevelt; he was shocked when a local guide told him that all those men were not artists or sculptors at all, but miners, working under the direction of one sculptor. There were many helpers, only one artist.

There is but one Master Artist to carve out our lives; that is God. Men are his helpers, and they should be humble about it. Samuel was humble; he served his altar well. Eli was humble: he stepped aside for Samuel.

If there is any one word around which Samuel's life revolves, it is the word "guidance." His hand was in God's, from the cradle to the tomb.

ECONOMIC STUDY TO CONTINUE

New York City—A grant of \$125,000 has been made by the Rockefeller Foundation to the National Council of Churches for the completion of a study on ethics and economics started three years ago.

The study, which has been conducted principally by thirty scholars qualified in economics and theology, will be continued for another three years under the auspices of the National Council's Department of Church and Economic Life.

Mr. A. Dudley Ward, director of the study, said the grant would enable the economics project to amplify its investigations and analysis in the following fields:

1. Individual motivations, goals, attitudes and problems of individuals and groups in modern economic life; the investigations to take the form of extensive case histories based on personal and psychiatric interviews.

2. The organization of group discussions and conferences in strategic areas with a view to collecting data on economic and ethical attitudes.

3. An analysis of the social responsibilities of labor, agriculture and government in order to round out the present study which is devoted exclusively to the business man in this field.

This study, when completed, will be published by Harper & Brothers. The six subjects to be included are: Goals of Economic Life; American Economy and Lives of People; Social Responsibilities of Business Men; Organized Economic Groups; Consumption, Income and Standard of Living; and Christian Ethics and Economic Life.

"PASTOR" IS A GOOD TITLE**The New Testament Minister
As a Shepherd***by Albert L. Meiburg**

A SURVEY of the work of the present-day minister reveals many ways in which it differs from the ideal of the New Testament. A changing world has made changes in the concept of the pastor's task. Ministers need to re-think their pastoral approach in the light of the needs of our time and in the light of the New Testament.

Most people who are familiar with the Bible will recall that the figure of the shepherd and his flock is one which stems from the Old Testament. David had sung "The Lord is my shepherd . . ." to a people whose ancestors had been tenders of sheep. Jeremiah had voiced God's promise of pastors after his own heart who would feed the people with knowledge and understanding.¹ Ezekiel joined Jeremiah in vigorously denouncing the leaders of Israel who had proved themselves to be false shepherds by seeking their own gain and disregarding their responsibility to God's people. To Ezekiel God declared, "I will set up one shepherd over them, and he shall feed them, my servant David, he shall feed them and he shall be their shepherd."²

In the course of history various terms have been applied to the leaders of Christian groups. Few such designations have been universally approved. The titles "rector," "priest," and "bishop" have all been criticized at one point or another. Yet there is one title which wins acceptance among practically all communions. It is the heartwarming name of "shepherd," or "pastor" in its Latin derivation.

Of the four terms most commonly used to designate the New Testament minister, the term "elder" seems to have been the title of the office, obviously derived from Jewish usage. It appears, however, that the names "bishop" and "pastor" describe the kind of work which the elder did.

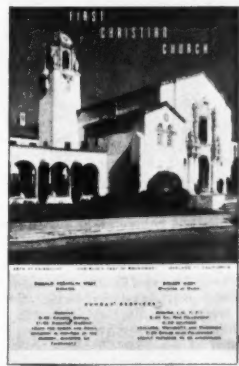
A fourth term which we associate with the New Testament ministry is "deacon," meaning one who serves. It

is interesting that in the discussion of the "Seven" who were appointed, the word deacon is not used, but the corresponding verb appears in the phrase, "to serve tables." Oddly enough, when we hear of subsequent activity of the Seven, they are preaching the Word, or working wonders and signs like any Apostle. That there may have been a body of deacons and a body of elders for each local congregation during the last decades of the first Christian century has been suggested by T. M. Lindsay and others.³

One intriguing thing about the word "pastor" is that it takes us straight to Jesus himself, who said, "I am the good shepherd. The good shepherd giveth his life for the sheep." As he ministered, Jesus spent the major portion of his time with the sick, with children, with sinners, and with disciples. The early church was deeply impressed by this "shepherd of tender youth." In the earliest traces of Christian art among the Roman catacombs Jesus is symbolized not as the crucified Saviour, the transfigured Lord, or the reigning Christ, but he is portrayed as a young shepherd, often carrying a lamb on his shoulders.

Not only is Jesus the inspiration and example of the pastor, but he literally commanded his followers to exercise this function. The pathos of the multitudes called forth his compassion, for they were as sheep not having a shepherd. As he sent his laborers into the harvest, it is instructive to note that he expected them to deal with men one by one, casting out evil spirits from some, healing diseases in others. John tells how the risen Lord commands Simon Peter to "feed my lambs . . . (and) my sheep," thus commissioning his disciples as pastors.⁴

Although Paul's ministry was of the prophetic type in that he considered himself an "Apostle," and as such not bound to any one locality, there is yet a great measure of the pastor's heart in his writings. It is well known how he delighted to retrace his missionary steps, "confirming the souls of his dis-

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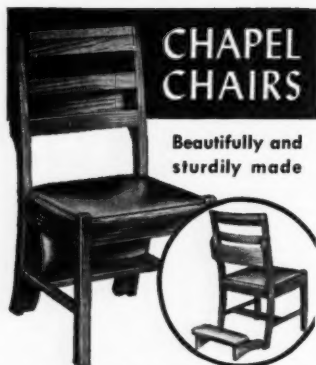
*Southern Baptist Theological Seminary, Louis-
ville, Kentucky.

1—Jeremiah 3:15; 23:4.

2—Ezekiel 34:2. Cf. Jeremiah 23:2; Ezekiel
34:23.

3—Lindsay, T. M., "The Church and the Min-
istry in the Early Centuries," page 134.

4—John 21:17 f.



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ciples, exhorting them to continue in the faith and that we must through much tribulation enter into the kingdom of God.⁵ The Thessalonian correspondence testifies to the urgency of his concern for his converts which grew so strong that he sent Timothy to bring him first-hand information of their welfare.

Paul indirectly defines his concept of the pastoral vocation in his famous counsel to Timothy whom he had left in Ephesus to safeguard the doctrine. He outlines in his letter the personal qualifications for the bishop, who is to be an example to the believers.⁶ As overseer he has the duty of the maintenance of doctrinal and ethical discipline. If needed, reproof should be administered with tact and understanding. The wealthy are to be warned against trusting in their riches.⁷ Further duties include those of teaching, of study, and of self-improvement.

In his letter to Titus, the apostle gives differentiated approaches for counseling with persons of various ages and classes, showing how the pastor must accept each as an individual and seek to meet his distinctive needs.⁸

This brief summary of New Testament about the shepherd shows that the pastoral task deserves a primary place in the work of the ministry. There are two other aspects of church leadership which tend to obscure the shepherdly function if overemphasized.

One of these aspects is the interpretation of the minister as a priest, who by the service of sacraments brings the individual into a right relation with God. The other role of leadership is found in the concept of the minister as the preacher of the institutionalized sermon, commonly equated with "The Word." There is value in each of these roles and each has its place, but the bald fact remains that the New Testament knows neither altar nor pulpit! The first elders were not priests, neither were they preachers in the common sense of the word. They were shepherds of the sheep. When the church leaders began to lose the vision of the good shepherd, at the same time they began to drift away from the New Testament ideal of ministerial service.

A number of lost sheep await the understanding care of the pastor who, like the gleaner, is willing to search the corners of the field to make sure that all the sheep are gathered in.

The shepherd feeds his sheep. He studies his preaching program, the curriculum and personnel of the church school to be certain that they are green pastures and not arid wastes. He

seeks to make his church activities foster healthy religious growth. Otherwise it may be possible for a person precariously balanced emotionally to be triggered off into a serious illness by unhealthy religion. Many professional people, such as doctors and nurses, are seldom able to know the minister as a preacher. He must reach and feed them as a pastor.

The shepherd guides his sheep. Preaching alone seldom helps a person with the deeper emotional problems which characterize the alcoholic. For such people who need help and have not gone too far for him to help, the pastor provides the understanding guidance of his counseling interviews. His young people need special attention at the points of vocational choice and preparation for homemaking. This need is intensified in the case of those who volunteer for church-related vocations. Alas, many young people find their pastors not only lacking in understanding here, but openly hostile. Student nurses, business college students, and other young people in training beyond high school should be included in the pastor's list of college folks, all of whom should be given a chance to know the pastor on a more friendly basis than that of the annual form letter.

The shepherd heals his sheep, "restoring their souls." As a member of the healing team of the community the wise pastor is familiar and cooperative with its resources. He is able to recognize the need for special help outside his own area of responsibility and to direct people to it. No small part of his healing work is with people who are institutionalized in prisons, sanitariums, and hospitals. In addition to keeping in touch with the patient he has the further duty of working with family and community toward the date when the individual can be warmly welcomed home and restored to the fellowship of the church.

It is assumed that in feeding, guiding, and healing his sheep, the shepherd will necessarily have known them. In his relationship with them through all these varied experiences he finds his task immediately rewarding. But beyond the response of the sheep to his leadership, he has the further joy of knowing that when the chief Shepherd shall appear, he "shall receive a crown of glory that fadeth not away."⁹

9—I Peter 5:4.

DECEIT

He who gives himself airs of importance exhibits credentials of impotence.

Lavator

- 5—Acts 20:28.
- 6—1 Timothy 4:12.
- 7—1 Timothy 6:17.
- 8—Titus 2.

Prayers for the Hour of Worship

by J. Richmond Morgan*

SEEKING AND BEING SOUGHT

Most Gracious Father whose love doth ever seek us, regard us in compassion as we meet in the hope of finding Thee. We worship and adore Thee for the many ways Thou hast sought us even when we have tried to elude Thee. O Thou whose love will not let us go, continue Thy patience with us and come through any door we may have left ajar. Widen our perceptions of the meaning of worship. Lift our imaginations to true pictures of Thyself. Deepen our understanding of our inner needs, and may we leave Thy house forgiven and refreshed.

Through Jesus Christ our Lord. Amen.

FOR SPACIOUSNESS IN WORSHIP

Father of all mercies, and God of all comfort, we who know ourselves by Thy name lift up our hearts in prayer and praise. Unitedly we pray that as we worship together our souls may be enlarged to new spaciousness, and that we may be lifted above the things of sense to those levels which are inwardly felt and spiritually known. Brush away the sordid accumulations of the past week; burnish again whatever the world has tarnished in our souls, and grant that in Thy presence the things that are high, holy and of good report may again become the objects of our deepest desire.

Through Jesus Christ our Lord. Amen.

IN THIS FAMILIAR PLACE

Eternal God who from generation to generation has guarded Thy world in love, we, the children of this moment, seek Thy personalized blessing as we gather again in this house our fathers raised to Thee. Hear Thy children as some of us tell of perplexity and need, while others thank Thee for unexpected joys and blessings. Remove all hindrances to deep and understanding concord and grant that in the simple quietness of these familiar scenes we may really know that God is in this place.

Through Jesus Christ our Lord. Amen.

A PRAYER FOR OUR INNER NEEDS

God of all grace and source of all goodness, be pleased to regard us as we humbly acknowledge our individual

needs and as we unitedly seek Thy favor. What our minds cannot comprehend or our language express, wilt Thou anticipate and in Thy goodness bless. Minister to our inner needs and empower us to rise into those high places where spirit with spirit may meet. Bless this hour spent in the uplands of Christian fellowship, and through the gracious ministry of Thy church may we learn to dwell in those broad areas where God Himself doth dwell.

Through Jesus Christ our Lord. Amen.

THAT WE MAY BE FAITHFUL TO OUR TRADITION

O Lord our God, who didst ordain Thy church to be Thy body upon this earth, and down the ages hast functioned through the ministry of Thy church, in humble awe and reverence we gather in this shrine our fathers raised for us. As we thank Thee for the hallowed associations that linger around this sacred place may we be mellowed and subdued in the presence of so great a cloud of witnesses. May the God who encouraged and inspired our venerable sires in the distant past continue to us His grace and goodness that we may worthily follow in the train of those who walked this way before us.

Through Jesus Christ our Lord. Amen.

PRAYER FOR PATIENCE

O God who knows no confusion and who cannot be bullied into foolish and distracting haste, may we be patient, quiet and serene as we wait and worship in this place of prayer. Thou who hast made waiting beautiful and patience divine, show us the glory of seeking and finding our place in Thy eternal plan and design. Save us from the folly of magnifying our own importance. Give us the courage to go on even when we see, to travel alone. Grant us the insight to recognize the unknown pilgrims who travel with us on the upward road. This we pray in the name of Him who is the Way, the Truth and the Life. Amen.

OFFERING PRAYERS

O Saviour Christ, who through Thy obedience did redeem us and made us heirs of eternal life, receive and bless

(Turn to page 64)

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Biographical Sermon for June

Henry Morton Stanley, Explorer

by Thomas H. Warner

My times are in thy hands—Psalms 31:15.

HENRY MORTON STANLEY was born June 10, 1841. He died May 10, 1904. His original name was Rowlands. On the death of his father he was taken to a poorhouse. Early he displayed unusual talent. His grandfather called him "my man of the future." His schoolmasters said he had extraordinary talents.

At the age of sixteen he worked his passage to New Orleans. He was homeless and penniless when he landed. He got a situation in the shop of Henry M. Stanley. Just before the death of his employer he adopted the lad as his son and he assumed his name.

Upon the death of his benefactor he enlisted in the Confederate army. He was taken prisoner but made his escape and ultimately made his way back to Wales. He soon returned to America and enlisted on the Northern side in the navy where he distinguished himself.

In 1871, as the representative of the *New York Herald* and the *Daily Telegraph*, Stanley went to Africa to find David Livingstone, whose fate was causing anxiety throughout the civilized world. Livingstone was found and brought home, but he soon went back again, there to die.

Until Stanley met Livingstone he sneered at missionaries. But Livingstone changed all that. Stanley said that when he saw how he went about his work, he saw how egregious a mistake he had committed. "When I saw him I recognized what a type of noble physical and spiritual manhood a fine good missionary and good man could be, and from the kindly manner in which Dr. Livingstone spoke, and from his zeal and earnestness, I have ever since had a very different idea of missionaries."

In his early days Stanley had no practical conception of God. But he came to see "there is a divinity that shapes our ends, rough-hew them though we may." In one of his letters he said: "A veritable divinity seems to have edged us while we journeyed. I say it with all reverence. It has impelled us whither it would, effected its own will, but nevertheless guided and protected us."

Once Stanley was in dire straits. The rear column was lost. What was he

to do? There was nothing to do but pray. He said: "Constrained at the darkest hour to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess his aid before men. A silence as of death was around me, it was midnight. I was weakened by illness, prostrated with fatigue, and worn with anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column."

Stanley said that he was powerless in the hand of God. He had his own plans, but he was controlled by God to such an extent that he could not follow them, and was led to adopt others. This all-directing providence was the supreme power by which his life was spared, and not one of his aides was lost.

"The vulgar will call it luck," said Stanley, "unbelievers will call it chance, but deep down in each heart remains a feeling that of a verity there are 'more things in heaven and earth than are dreamed of in common philosophy; . . . I begin to see that I was only carrying out a higher plan than mine. I endeavored to steer my course as direct as possible, but there was an unaccountable influence at the helm."

"Some young man, fresh from a college course in philosophy," said Dr. Fosdick, "assures me that prayer is nonsense, quite irrational in this modern world. All the while he is talking I keep thinking of some hard-hitting, hard-living man like Henry M. Stanley, coming out of hell in Africa, and saying that prayer made him stronger morally and mentally than all his non-praying companions, and lifted him hopefully over the wilderness of forest tracks."

Stanley is buried in the village churchyard at Pirbright, England. A great block of granite, weighing six tons, stands on the grave. Lady Stanley wrote: "I desired simply to record his name, Henry Morton Stanley, and beneath it his great African name Bula Matari. For epitaph the single word 'Africa,' and above all the emblem and assurance of life everlasting, the cross of Christ."

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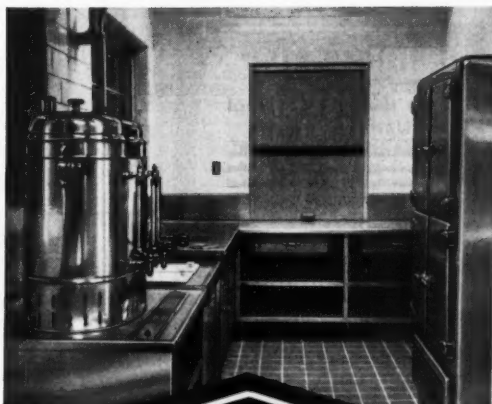
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Prayers for the Hour of Worship

(From page 61)

what now we offer to Thee. Accept it as an expression of our gratitude and accept us as we consecrate ourselves anew to Thee and to Thy honorable service. Amen.

O Thou who givest all—the breath of life, the power of thought, the skill of hand, the will to do, the happy home, the love of friends, the beauty of life, the peace of Christ—these are the gifts of Thy abounding goodness. We bring to Thee the sacrifices of our Love praying that Thou wilt use them in the promotion of Thy kingdom. Amen.

As we have been willing to receive so may we be willing to give, and giving know something of the joy of Him who gave His life that we may live aright. We pray not only that we may be saved from the tragedy of remaining poor in sympathy and charity, but that we may be granted richness of Spirit from whence the Spirit of sweet charity will constantly flow. Amen.

Fountain of all goodness and source of all grace, receive from us the gifts we first received from Thee. By Thy goodness we were entrusted with them for a little while, and by Thy command we return them to Thee. Grant us wisdom to acquire justly and may we ever acknowledge Thee as the Sovereign Giver of every good and perfect gift. Amen.

SENATE COMMITTEE FAVORS REDUCED PLANE FARES FOR CLERGY

Washington, D.C.—Legislation that will permit airlines to grant free or reduced fare transportation to clergymen has been reported favorably by the Senate Interstate Commerce Committee.

The bill, sponsored by Senator Homer E. Capehart (R-Ind.), and a bi-partisan group of ten other senators, authorizes the airlines to grant reduced fares if they so desire, but does not compel them to take such action.

The committee, in its favorable report to the Senate, said that major airlines had indicated a willingness to extend to clergymen the same reduction of fare traditionally given by railroads. Congress recognized the principle of reduced fare for the clergy on railroads in 1887, the committee said, but has never done so with respect to airlines.

Early approval of the measure by the Senate is expected.—RNS

Ministers' Vacation Exchange



Exchange Closes Until February, 1953

THIS has been a most successful year for our vacation exchange. Dozens of good vacations have been with this issue. We have been glad to arrange. But the vacation time is near. The department will be closed be of service to our readers through this department.

Big Rapids, Michigan. The United Church (Congregational-Presbyterian). Will exchange pulpit and manse with minister of any congenial denomination three weeks during the month of August. Lovely two-bedroom manse. Church of 450 members in heart of Michigan's vacation area. Honorarium of \$25.00 per Sunday. Prefer New England, middle Atlantic or Southern Hills. Two small children—boy and girl. **Burton Erikson, Box 122, Big Rapids, Michigan.**

Kenosha, Wisconsin. First Congregational Church. Would exchange parsonage for July. No preaching or pastoral services here. Large brick, eight-room parsonage. **Earl F. Collins, 1022 61st Street, Kenosha, Wisconsin.**

Crestview, Florida. Presbyterian Church, 200 members. Will exchange for month of August with someone near Denver, Colorado, further west or New England. We are twenty miles from the bay and thirty-two miles from the gulf. Or will supply a pulpit "out west" for manse and small honorarium. **J. M. McKnight, First Presbyterian Church, Crestview, Florida.**

Will Supply. Methodist. Will supply pulpit of congenial church in or near Boston during month of August for use of parsonage or housekeeping rooms. Family of four—boy, thirteen; girl, eight. Seminary graduate. Seventeen years' experience. Can give good references. **Rollin P. Gibbs, Saint James Methodist Church, Thrift Road and Bradford Drive, Charlotte, North Carolina.**

Congregational-Christian, North Manchester, Indiana. Would like to exchange with minister of congenial free

church near Nashville, Tennessee, for first two Sundays of July (July 6 and 13). Or will fill your pulpit for use of manse. Will take care of emergency pastoral services. North Manchester is located at the doorway of Winona Lake and 100 other lakes. Youth for Christ will be in session at Winona during the first week in July. **Fred R. Conkling, Congregational-Christian Church, North Manchester, Indiana.**

Greater Cincinnati Area. First Presbyterian Church U.S.A. Honorarium of \$100 for one preaching service a week and the offer of modern manse in best part of the city. Prefer entire month of August for a similar exchange with minister in any part of the United States or Dominion of Canada. Have no denominational preference. City of Newport, Kentucky, lies within five minutes of downtown Cincinnati, Ohio. Opportunities to attend National League baseball and Cincinnati Summer Opera and other cultural advantages; also interesting side trips into Blue Grass state of Kentucky to home of Lincoln, Old Kentucky Home, etc. Four in family. Have had many successful exchanges in past. Can give best of references. Newport church has membership of around 300. **Joseph W. Fix, 669 Nelson Place, Newport, Kentucky.**

Supply Wanted. July or August in exchange for use of cabin in the beautiful Black Hills of South Dakota someone to fill the pulpit of First Presbyterian Church, Rapid City, South Dakota, a church of 1,500 members just occupying their new church home. **Rev. Walz, Box 384, Rapid City, South Dakota.**

Blacksburg, Virginia. Methodist minister desires to supply pulpit during the month of July in any congenial congregation for the use of parsonage located convenient to Boston University Summer School. College and seminary graduate, pastor in college town and chaplain to Virginia Polytechnic Institute. Will be accompanied by wife and two children, ages four and six years. Will consider exchange. Blacksburg is located in the heart of the Blue Ridge Mountains. References exchanged if desired. **M. Chick Wilkerson, 604 Preston Avenue, Blacksburg, Virginia.**

Moosic, Pennsylvania. Presbyterian church, 450 members; between Scranton and Wilkes-Barre, at gateway to Poconos. (Turn to page 72)

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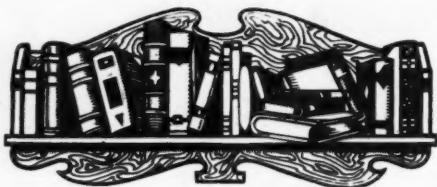
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NEW



BOOKS

Sermons

Best Sermons, 1951-1952 edition. Edited by G. Paul Butler. The Macmillan Company. 378 pages. \$3.75.

One of the functions of a book reviewer is that of appraisal, or as we might say in the overworked educational dialect of today, "evaluation." Although this mostly comes at the end of a review, it is well to change procedures now and then.

Therefore, in this case an opinion as to the value of the book under consideration is given the initial right of way. At the outset the publishers, as publishers usually do, have provided us with a statement concerning the value of this new volume of *Best Sermons*. They quote Dr. Joseph R. Sizoo, one of the advisory committee which helped to select the material, in a statement to the effect that this is "by all odds the finest group of sermons that has ever been put together." Such a tribute impresses us naturally as an encomium which needs to be taken with a grain or two of salt. But after much consideration and many comparisons with other collections of sermons on my shelves, I am ready to report that I have found none better. There is no doubt whatever that we have here a noble array of the best in modern homiletical literature.

Likely the next step in the discussion of such a book, the appraisal now being out of the way, is a description of its contents. There are fifty-two sermons grouped under twenty-three different headings. They represent fifteen different denominations and faiths and have been contributed by preachers from sixteen states and six foreign countries. Many well-known names are listed in the table of contents.

Among these are Bishop G. Bromley Oxnam, Dr. James R. McCracken, Dean Lynn Harold Hough, Dr. James Gordon Gilkey, Dr. William O. Carrington, Rabbi David De Sola Pool, Bishop Herbert Welch, Bishop Fulton J. Sheen and Dr. Paul E. Scherer. It should be noted, however, that some of the best sermons in the book are contributions of preachers whose names are not so familiar to us.

Dean Willard L. Sperry of the Harvard Divinity School is represented by a fine sermon entitled "The Everlasting Mercy." Dean Sperry is also the author of the Foreword, "On Reading Other Men's Sermons." Although this contains some excellent material, the second and third paragraphs are devoted to a futile warning concerning "the preaching of other men's sermons," at the basis of which is the ancient fallacy that the only reason for a preacher's reading sermons is to get

canned material for his own preaching. It goes without saying that there are divers other reasons for a preacher's studying homiletical material. It is hard to imagine any preacher reading this scholarly, interesting, illuminating, prophetic volume without having his intellectual and spiritual life immeasurably enriched.

L. H. C.

Foundations of the Faith, edited by David J. Fant, Fleming H. Revell Company. 189 pages. \$2.50.

Here is a volume that will stir the very soul of the reader. It consists of twelve discourses by the same number of outstanding preachers. The subtitle of the book, "Twelve Studies in the Basic Christian Revelation," really tells of its contents.

Each of these sermons is based upon a statement from the Apostles Creed. The writers do not pretend to make an exegesis of the Creed, but the statements are used as a basis of the Christian faith. These discourses are so written that they can develop in the minds of the reader a new faith in the fundamental things of Christian living. These discourses, like the Apostles Creed, begin with God the Father, and go onward to the "Final Triumph."

This volume will stimulate the preaching of any minister, and to laymen it will give a source of strength that is not found elsewhere. It will be a valuable addition to any worker's library. The editor of the book, David J. Fant, is well fitted to gather together such a great list of discourses bearing on the subject of our needed foundations of faith.

A. H. J.

Create and Make New by Austin Pardue. Harper & Brothers. 120 pages. \$1.50.

We are informed on the jacket of this book by the Bishop of the Episcopal Diocese of Pittsburgh that it is "the Harper book for Lent." And it can be said with considerable assurance that in this volume we have a work which any firm might be proud to designate as its particular Lenten publication.

At first glance the reader who approaches it for the purpose of making an estimate of its distinctive characteristics will find himself somewhat puzzled. Perhaps at first he will expect it to be a typical liturgical book of Lenten discourses. Soon, however, he discovers that this is not the case. Next he possibly begins to wonder if he is confronted with another combination of religion and psychiatry, with the latter ingredients much more copiously supplied. But this would be decidedly wrong. Eventually he wisely

decides that he had better rid himself of such preconceived ideas and let Bishop Pardue speak for himself. When our reader does this, he is able to recognize that *Create and Make New* is a little book characterized by originality, insight, and helpfulness.

The primary stress of the book is on the necessity of creating "new and contrite hearts." The first emphasis is upon the meaning of the term "heart," as we rather glibly use it in connection with the inner life of man. In this connection Bishop Pardue says: "When we speak of the 'heart' we do not refer to the physical organ that pumps blood through the body, but to the spiritual organ which furnishes the drive and motivation to all our thoughts, deeds, and acts. When this center of action is in reasonable rhythm and balance with the principles of Christ, health of body, mind, and human relations will automatically be adjusted to the end that men will become free, strong, joyous, and co-operative." This is the basis of the thesis developed on these constructively written pages.

For a comparatively brief book *Create and Make New* has an especially large number of divisions. A few of these sections have titles which are not especially colorful or stimulating. Most of them, though, are excellent from every point of view. Among these are the following: "Unity of Will and Imagination," "The Heart in the Center," "Freedom to Choose," "You Get What You Want," "With Charity Toward Ourselves," "Know Our Own History," "Putting Away the Past," "Positive Thinking," and "On the Mark."

The two pages devoted to "A Vision of the Person You Could Be" are worthy of being read many times by each one of us. No one can read them thoughtfully without feeling his heart strangely warmed within him. And it is hard to imagine anybody reading this book without having his heart and life directly influenced by it.

L. H. C.

Signposts on the King's Highway by Frank Dean Gifford. Morehouse-Gorham Company. 188 pages.

These thirty-two brief sermons come from the pen of the dean of the Divinity School in Philadelphia. On the title page we are informed that this is "A Book of Sermons Especially Suitable for Lay Readers." This information, however, stands in need of being further clarified. In the Episcopal Church when the "lay reader" is called upon to conduct a service, it is customary for him to read the sermons of somebody else rather than to make an effort at first-hand preaching. These discourses seem to be especially prepared for that type of use.

They deal with topics which make

them fit into the church year. Among the special days and occasions for which sermons are provided are baptism, communion, Christmas, Lent, Good Friday, Easter, Whitsunday and Thanksgiving. The last three discourses in the book have to do with stewardship, the Apostle's Creed and miracles.

These sermons show very definitely the influence of the immediate purpose for which they were written. Some readers will not be particularly interested in the ecclesiastical matters which Dean Gifford explains. On the other hand, the sermons are clear, interesting, intelligent and constructive. The illustrations are especially fresh and vivid. Without a doubt they will help to drive home the points as various lay readers present this material to audiences. Although the book has been prepared for a special purpose, it is by no means without value for the general reader of religious literature.

L. H. C.

For Those Who Grieve

Ye Shall Be Comforted, by William F. Rogers. Westminster Press. 89 pages. \$1.50.

The Adventure Called Death by Monroe Bush, Jr. The Bond Wheelwright Company. 32 pages. \$1.00.

What Becomes of the Dead? by J. P. Arendzen. Sheed & Ward. 279 pages. \$3.50.

Here are three books dealing with the same subject. The first one is the most inclusive, for it is addressed to both ministers and laymen. As the second in a series of pastoral aid books, the writer hopes the book will be an effective tool to ministers who so frequently are called upon to offer comfort and consolation to those who mourn, while at the same time a serviceable manual to laymen who are compelled to face the shock of some loved one's death.

Ye Shall Be Comforted is divided into two parts. The first section is a very sane and intelligible discussion of the physiological, emotional and spiritual disturbances which assail bereaved people. Dr. Rogers does not indulge in a host of pious platitudes or in the re-hashing of trite statements so often encountered in similar books on this subject. Although the author has a very definite Christian point of view toward the mystery of death, yet he does not fall back exclusively upon soothing palliatives. This is a forthright book which a minister need not hesitate in sharing with an intelligent parishioner. From first to last the author proves himself well versed in the laws of psychology which enables him to make a number of practical and helpful suggestions to those who mourn.

The second section is an interesting and arresting compilation of inspired thoughts. A quiet reading of these scripture passages as well as choice poems and prose selections should offer considerable comfort to those who grieve, while the average minister could give freshness to his funeral services by a judicious use of them.

The Adventure Called Death is a very beautiful and impressive book. It is

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only thirty-two pages in length and can easily be read in a few minutes. As the attention span of those who mourn is not too long, this book, divided into short chapters, should prove very comforting to them. There is no attempt at being scholarly. The author does not try to marshal an overwhelming list of arguments in favor of immortality before his gentle readers. Rather, this book is a series of "quiet conversations" by a deeply spiritual writer who has a good command of the King's English. It can, indeed, be read over and over again with profit.

What Becomes of the Dead? is a reprint of a book which appeared twenty years ago. The author, who is recognized as an outstanding protagonist of the Roman Catholic faith, has the ability of presenting involved eschatological ideas and dogma in a very readable and lucid manner. In a way, it is very comforting to pass from the vague generalities of modern Protestant thought to the precise thinking of this great scholar. But at the same time, one finds himself stopping frequently and asking himself, "Do I really accept that premise?" "Are those arguments of the church fathers as valid today as this author claims them to be?"

This book will be very helpful to a devout Roman Catholic who seeks to buttress his faith. It will also prove interesting reading to a Protestant who is intrigued by eschatology and desires to know what one branch of the holy church teaches.

J. S.

The Christian Faith

The Modern Rival of Christian Faith by Georgia Harkness. The Abingdon-Cokesbury Press. 223 pages. \$2.75.

How many there are who have been, and are, saying that the modern rival of Christian Faith is dialectical materialism, or Communism as it is practiced in Russia and her satellite countries at the present time, and now Georgia Harkness writes a book stating that Christianity's greatest rival is Secularism. The writer makes a very good case of it; not that the author in any way minimizes the dangers of Communism. It is a book to stir the minds of all who read it. It is just the book for those who feel that they have not the time to make a more exhaustive study of other systems such as Scientism, Humanism, Democracy, Nationalism, Racism, Fascism, Capitalism, and Communism, as well as Secularism itself. For the author has in very clear and concise appraisals given excellent surveys and interpretations of these systems. In boldest terms Miss Harkness states that Secularism "is the organization of life as if God did not exist. It has almost wholly engulfed our culture, and is on the way to swallowing up our churches, and our souls." After reading the book we feel that the author has justified the indictment, and more! She has made us feel that it is time that we did more than we are doing about it. There is only one chapter that does not have its appeal for us, and that is the sixth, "What is Right with Modern Life?" There is too much in it which smacks of that which is heard in Chamber of Commerce and Rotary Club

meetings. But the other chapters are telling ones, and after giving to us the penetrating analysis, the way in which Christianity can be made a more positive dynamic in the life of us all, as well as in the life about us, is revealed.

A. S. N.

The Gospel of God by Anders Nygren. Translated by L. J. Trinterud. The Westminster Press. 104 pages. \$2.00.

This book should be a winner with the Lutherans, for it is a book with a distinctively Lutheran flavor although its author is a man of ecumenical mind and soul. It is translated and has an informative preface by one who is a thorough Calvinist, Dr. Leonard J. Trinterud, professor of Church History at McCormick Theological Seminary, Chicago, Illinois.

There is much of interest and inspiration in his chapters for those outside the Lutheran fold. Two chapters, "We Are Heralds," and "The Gospel Concerning Christ" are more than worth the price of the book.

In clear, concise, and telling sentences, the reader is introduced to the function of preaching and teaching, the significance of the sacraments, and the relationship of the gospel to the churches and the world beyond the churches. The value of this little book is that here are thoughts which have come out of the great heart and mind of a man much beloved both as pastor and bishop. Here is one, you feel as you read the book, who lives near to the heart and mind of the Eternal and knows how to interpret something of that mind to those with whom he is identified.

In a day such as this when there is such a frantic search for inner peace, with the results that almost innumerable books are written in answer to this search, here is one who is conscious of this, and he gives to us in one assuring chapter what he believes to be "the peace of God in Christ Jesus." Here are words which find us:

"If we are to catch sight of the true significance of God's peace and penetrate deeper down into its mystery, we must forego our own speculations and simply listen to what God's word has to say to us concerning it. Then we shall soon discover that God's peace looms up in a wholly different significance, and with wholly different dimensions, than what we had supposed. Now it is not merely a matter of an inward subjective state of mind, a feeling of harmony and quiet, but something infinitely greater. God's peace is an objective fact, a mighty reality, which embraces our entire existence. God's peace is that existence-form in which our lives as Christians, in all their totality, are set. We like to imagine that peace is a delicate thing, which we must lock up within ourselves, and protect, and hide in the depths of our hearts, so that it may not be lost or be evaporated. But in the Scriptures peace is spoken of in an utterly different way. There it is said that God's peace is a mighty power, which of itself can keep our hearts and our thoughts. God's peace is a mighty fortress, in which we are well defended and safe against all hostile powers of destruction. It is not we who are to protect peace, but rather it is peace

which is to protect us."

We heartily commend this book for your reading.

A. S. N.

Faith and Duty by N. H. G. Robinson. Harper & Brothers. 150 pages. \$2.00.

With an introduction by Dr. John Baillie, his theology professor, this young Scot treats of the place where ethics and theology meet. Considering the writings of Barth, Brunner and Reinhold Niebuhr, and then the liberal Protestant alternatives, Robinson finally presents his own interpretation of the answer necessary to: How if a man is inevitably sinful he can be responsible for his actions?

He does not minimize the reality of sin, but rather suggests that man's sin is compatible with a belief in his less than total moral imperfection, and hence, compatible with a belief in his responsibility. It is a long argument carefully presented, and one to ponder. Certainly he makes fair appraisals of Barth, Brunner and Niebuhr, as well as of Tennant for the liberal point of view; and his own conclusions are most logical.

H. W. F.

Luther

Luther Discovers the Gospel by Uuras Saarnivaara. Concordia Publishing House. 146 pages. \$1.95.

In this book Dr. Saarnivaara, now professor at the Suomi Theological Seminary, Hancock, Michigan, takes issue with the interpretation of Luther's theological development that has been expounded by Karl Holl and most modern German and Swedish writers. He presents a careful and detailed study of certain significant writings of Luther to prove that the Evangelical understanding of justification was not part of Luther's thinking before 1517-19. The "young Luther," in this respect, presents a somewhat modified Augustinian-Catholic doctrine. While the newer interpreters had presented Luther's thinking in terms of a close association (almost a merging) of justification and sanctification, Saarnivaara returns to the older thesis that justification means solely acquittal from guilt through the imputation of Christ's righteousness received through faith. This view he argues also to have been that of the Apostle Paul.

It would go far beyond the limits of a book review to enter into the discussion of this thesis. Yet, one can assert that this book is one which can be ignored by no one who is interested in Luther's teaching. The scholarly merits of the book can perhaps be expressed most succinctly by saying that it is a restatement of his graduate thesis at the Divinity School of the University of Chicago, where Dr. Saarnivaara worked under the guidance of Professor Wilhelm Pauck.

J. S.

Chesterton

Return to Chesterton by Maisie Ward. Sheed and Ward. 331 pages. \$4.50.

People are forgotten with surprising celerity. In dealing with this biographical work one wonders how gener-

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ally Gilbert Keith Chesterton is known to the reading public of today, although he died but sixteen years ago and for more than a generation was one of the best known figures in the literary life of the England of his day. He did a surprisingly wide range of writing. Books of criticism, biography, novels, poetry and essays came from his pen with what impressed some of us as almost miraculous rapidity. One evidence that he is not entirely forgotten is the fact that his Father John detective stories are still in evidence on book counters and reprint shelves. Bernard Shaw spoke of him as "a colossal genius," and even if this sweeping statement is something of an exaggeration, Chesterton was a colorful and many-sided personality and a facile and important writer.

Maisie Ward is the daughter of the famous Catholic scholar, Wilfrid Ward, who wrote the important biographies of Cardinal Newman and Cardinal Wiseman. In private life she is Mrs. Frank Sheed and is the Ward partner in the publishing firm of Sheed and Ward. Miss Ward herself is the author of the standard biography of Chesterton which appeared in 1943. The reason for the publication of this "Return" is the accumulation of new material concerning Chesterton. These loosely organized chapters crammed with material gathered together from varied and unconventional sources make fascinating reading and help to give a complete picture of the man. Miss Ward ranks him among the "spiritual geniuses of the human race." Not everybody will agree here, but there are few who would not enjoy reading this additional collection of Chestertoniana.

L. H. C.

The Changing World

Hunger and History by E. Parmalee Hunter. The Caxton Printers, Ltd., Caldwell, Idaho, 1951. 288 pages. \$5.00.

Here is a compilation of vast material bearing on population press upon the supplies of food and its effect upon civilization.

The main thesis: that over far the greatest time of known history the food supply was inadequate, with consequent famines and undersized and weak men and domestic animals. Only the latest two centuries gave—in the West—more adequate food for the peoples. The reviewer remembers the folk-memory of North Germany as to the inefficiency of the methods of agronomy and the meagerness of supplies. And so it was—with much greater want—in other parts of the world. History has always accredited the great migrations to the scarcity of food in certain areas of Europe and Asia. Thus history was made by hunger.

A valuable portion of the work is the presentation of the inefficient harness for the horse which limited markedly its usefulness. Man, undersized and under strength, had to use too much human power for the production of foods. Human labor, cheap per unit, was actually, in production-cost, inordinately expensive. This situation resulted also upon the quality of culture of the peoples, whose unceasing

warfare for existence stultified their mental inventiveness.

Liberalism and progressiveness came with the increased means of food production. Not only so, but the race itself was altered, physically as well as mentally. Evidence of that is the greater size and strength of the latest generation of American youth, due to the variety and adequacy of nourishing foods.

However, with the elimination of the deadly enemies of man, diseases, epidemics, famines, owing to greater availability of foods and medical advances, the world's population is "exploding" into another crisis which threatens to overtake the gains in the methods of food production. Since there is a limit to cultivable lands, a restoration of a balance between the food supplies and population is in order. If, therefore, science does not assume this needed task, most surely nature will, as she has done these many millennia with thorough-going ruthless effectiveness. It is imperative, therefore, that the religio-social tabu which has prevented a true conception of this aspect of history be abolished for clear thinking and effective remedial action.

J. F. C. G.

The China Story by Freda Utley. Henry Regnery & Company, Chicago, 1951. 274 pages. \$3.50.

A year before Korea, Secretary of State Acheson advised a group of worried congressmen that in Asia the United States should "wait until the dust settles." We did wait. But the dust was being raised by the same administration which had lost the peace after victory in Asia and Europe. The author shows how in Asia that policy lost America 400 millions of allies.

It is a hopeful sign of American awakening that the book has come into the list of nonfiction best sellers. Perhaps even yet China and America can be saved from betrayal to Communism.

Miss Utley tells the story of the changed relations of America to China and Russia with a magnificent grasp of the field, as a total reversal of historic policy, during the Roosevelt regime and since. Friends were weakened, enemies made strong. Nationalist China was betrayed. And with China (and Europe) American security, if not national existence, has been endangered. For the roster of men and their actions which have brought our country to this pass, this book is an excellent record for the Asiatic portion of the story.

The author has refrained from searching the depths for purposive betrayal. But she does set forth the historical, factual sequence of the steps that brought on the Asiatic disaster. Alger Hiss was a leading participant. More—he was a symbol.

The work is invaluable.

J. F. C. G.

The United States and Spain by Carlton J. H. Hayes. Sheed & Ward. 193 pages. \$2.75.

A timely book but a very unsatisfactory book. Mr. Hayes was ambassador to Spain from 1942-45. He is a friend of that land a friend of Franco. He believes that Spain and its dictator ruler have been maligned by enemies. But some of his observations are so

thin that they shake confidence in the author and the nation itself.

For instance the matter of Protestantism in Spain is dismissed in a very few words. He insists that the position of Protestantism in Spain is comparable to the position of Catholics in England. The question we would ask is, "When were the Protestants in Spain ever permitted a cathedral such as the Catholic Westminster Cathedral in London? When, under Franco, were small Protestant churches permitted to meet in their own buildings on recognized streets?"

Likewise he is sure that the Spanish republic of 1931 was a Communistic movement. The histories I read agree that there was Communistic influence in the situation but in its origin it was an honest attempt to create a republic.

The book is casual and light. One wonders what intelligence tests are made in the selection of men to represent our nation in foreign lands.

W. H. L.

Life's Picture History of Western Man. Simon and Schuster. 306 pages. \$10.00.

It is perhaps more than a mere coincidence that on October 29, the day following the widely observed Reformation Sunday and just three days before All Saints' Day was published *Life's Picture History of Western Man* by Simon and Schuster. This folio-sized volume in beautifully executed binding include 150,000 words of text and hundreds of pictures, paintings, engravings, maps and portraits, with 116 pages in full color reproduction.

The religious association with this major work becomes evident in the text which traces the heritage of western man from the beginning of Christendom to the present with emphasis upon the Americas and their modern responsibilities in the preservation of the basic elements of this culture.

Here in the arts and sciences, paintings and palaces, charters and constitutions, hymns and systems of philosophy of western man in the past 2000 years is traced for American readers a proper understanding of their background and culture that they may more properly appreciate the modern ends worth seeking and defending. In knowing what has made us what we are, which this volume most literally and colorfully retells, there should be some hope for dreaming and planning what we are to become.

R. W. A.

Christian Living

The Christian's Secret of a Happy Life by Hannah Whitall Smith. Fleming H. Revell Company. 248 pages. \$2.00.

This is a very lucid discussion of the subject which comprises the name of the book. The volume is divided into three parts. Part I discusses "The Life." In this division the author clearly shows the scriptural experience of the higher life, demonstrating it as a life that is truly "hid with Christ in God."

As the author defines the Christian life she points out that there is a part to be done by the Lord, and a part to

be accomplished by the individual, if the real higher life is to be attained. The chief characteristics of the Christian life according to the author are an entire surrender to the Lord, and a complete trust in him, resulting in victory over sin and calmness to the soul. The higher life is not earned, is not won, but is given by God.

Part II shows the difficulties of the Christian's happy life. There are difficulties of consecration, of faith, the will, guidance, doubts, terminations and many things. The writer demonstrates how these may all be overcome.

Part III is a discussion of the results of the Christian's happy life. These results show themselves in freedom, growth, service, obedience and union with God. It is well worth reading and will help one to deepen the spiritual life. The author has shown rare preparation and experience in writing the book.

A. H. J.

Lancelot Andrewes by Florence Higham. Morehouse - Gorham Company. 128 pages. \$1.50.

First published in England, this little biography of Andrewes, Bishop of the Church of England, writer of an exceptionally fine devotional book for private usage, and one of the committee that prepared the King James Version of the Bible, will be welcomed by many. It gives insight into the end of the Elizabethan reign and the causes that led to the execution of Charles I as it pictures the quiet, gentle Andrewes in his influence upon the Court as special preacher to King James.

Now that the new revised edition of the Bible is soon to be printed, it is fine to know the backgrounds of the famous one of 1611. Andrewes like many renaissance figures combined intellectual scholarship with practical affairs, being a great preacher, a linguist unsurpassed, a careful administrator, a saint in his day, and for most of the reign of James the Royal Almoner. It is all told sympathetically and delightfully in this little volume.

H. W. F.

The Pocket William Law edited by Arthur W. Hopkins. Westminster Press. 160 pages. \$2.00.

Do not be fooled. This is not a condensation of Law's famous "The Serious Call" as some reviewers have said. The publisher is careful to point out that here are excerpts or condensations of three other treatises by the famous English Anglican devotional leader, not excerpts from "The Serious Call."

These are "The Treatise on Christian Perfection," "Appeal to All that Doubt," and "The Spirit of Prayer." Hopkins has modernized the spelling and punctuation, and has edited them to keep the heart of Law as he has discarded phrases and paragraphs that mean nothing to today's reader.

These are excellent illustrations of Law's additional works, but can in no way be counted the equal of his major book. Yet sentence after sentence can be underscored, and the same practical style and approach of "The Serious Call" will be found. It is good to add these to one's devotional library.

H. W. F.

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The Bible

Bible Key Words from Gerhard Kittel's *Theologisches Worterbuch Zum Neuen Testament* translated and edited by J. R. Coates. Harper & Brothers. 391 pages. \$4.00.

Actually this is four brief books in one volume, all from one of Germany's great gifts to recent New Testament study, Kittel's dictionary: *Love* by Gottfried Quell and Ethelbert Stauffer; *The Church* by Karl Ludwig Schmidt; *Sin* by Gottfried Quell, Georg Bertram, Gustav Stahlin, and Walter Grundmann; and *Righteousness*, by Gottfried Quell and Gottlob Schrenk.

Each volume goes back to Hebrew beginnings in the Old Testament, studies the word in its Greek usage, compares the Judaistic with the Greek and Hellenistic, then presents the New Testament use of the word being considered. It is scholarly in detail, yet of real value to the parish minister who may lack both Hebrew and Greek training. Its clear and careful and quite exhaustive presentation of each of these four major Bible words will be a stimulant to hours of reading and thinking, out of which should come new understandings for preaching and teaching.

This is not a popular book, but it is a most useful one.

H. W. F.

Christ in Poetry compiled and edited by Thomas Curtis Clark and Hazel Davis Clark. Association Press. 412 pages. \$3.49.

Christ in Poetry fills the need of men and women for a unique religious anthology of devotional poems on the life of Christ. Here in one volume are gathered 529 poems for reading at Easter and Christmas, for use in sermons and worship services, for quiet inspiration and personal meditation. The selections, mostly drawn from poets of the present century, are arranged chronologically; indices of titles and authors add to its usefulness.

The compiler is Thomas Curtis Clark, well-known as the compiler of *1000 Quotable Poems, Poems for Great Days*, poetry editor of *Christian Century* and his collaborator is his wife, Hazel Davis Clark.

H-L. H. P.

Special Day Programs and Selections for Church and Sunday School by Flora E. Breck. W. A. Wilde Company. 143 pages. \$2.00.

The title fits the material in this book: recitations, poems, exercises designed to meet the needs of teachers, church school superintendents for special day programs in the "average" school which does not boast elaborate facilities, yet wants to have the children and young people take part and learn to grow in worship. Varying in length and content, the selections are easily adaptable.

H-L. H. P.



Ministers' Vacation Exchange

(From page 65)

cono Mountains; within easy reach of lakes, and fishing. Manse and pulpit exchange desired (five Sundays) part July-August or August. Sunday morning service. Modern manse, all conveniences. Prefer ocean or lake location, or North Carolina. William J. Frazer, 625 Main Street, Moosic 7, Pennsylvania.

Osage City, Kansas. Would like to exchange pulpit and manse with either Presbyterian or Congregational minister in New England, Pennsylvania, New York or northern states. Town of 2,100, church of 340. One morning service. Manse has three bedrooms, nicely furnished. Honorarium exchange if desirable. Near Topeka, State Capital, thirty-five miles from Emporia. Two in family, Maytag washer, hot water. We have no children. Francis H. Chambers, 739 Ellinsood, Osage City, Kansas.

Watertown, Massachusetts. Congregational minister serving Union Church of 400 members will be glad to supply pulpit in exchange for use of parsonage for self, wife and six-year-old daughter for month of August or part thereof. Prefer New England, but might consider other offer. Reciprocal arrangements might be made. Also other financial arrangements might be made. Have had satisfactory exchanges through this column in previous years. Can give best of references. Roland Charles Marriot, 71 Longfellow Road, Watertown, Massachusetts.

Ashland, Virginia. Brand new \$17,500 pastorial with automatic washer. Town of 2,600, located fifteen miles from downtown Richmond, Virginia, capitol of the Old Dominion, and within easy reach of Williamsburg, Jamestown, Yorktown, Fredericksburg, Charlottesville and other historic sites. Interested in exchange with minister in Kentucky, Ohio, northeastern United States or Canada. Conduct one service per week. Would consider simply supplying in same area for good honorarium from two to four weeks. August preferred. Have nine-month-old child. A. F. McClung, Ashland, Virginia.

Will Supply. Lutheran minister will supply pulpit of a church of a congenial denomination in the vicinity of San Francisco during the last two Sundays of June and the first three of July. Will be visiting with relatives at San Leandro, California, during this period. I am forty years of age with college and seminary degrees and fifteen years of pastoral experience, four of which were spent in the army chaplaincy. Edwin M. Clapper, 1014-17th Avenue, Altoona, Pennsylvania.

Will Supply. Will supply church of any denomination within thirty-mile radius of Atlanta, Georgia, during last Sunday in July and two or three Sundays in August for use of furnished parsonage. Family of two. S. O. Parsons, Box 431, Romney, West Virginia.

Will Supply. Baptist minister will be happy to supply pulpit of church in

Denver area, in exchange for use of parsonage. Will be accompanied by wife and daughter three years of age. Am serving a church of 400 members. Willing to serve churches of other denominations. George W. King, First Baptist Church, 108-8th Street South, Fargo, North Dakota.

Will Supply. Am available for vacation supply work to the extent of five weeks, or less—any time between the present and middle of October of present year. Invite correspondence. Jesse H. Kern, 402 Joe Avenue, Kirkwood 22, Missouri.

Supply Wanted or Will Exchange. Congregational Church, St. Paul, Minnesota. Month of July. Beautiful modern parsonage; three bedrooms. Use of parsonage for one service per week. Or will work out exchange with someone in California, Washington or Oregon. St. Paul is a wonderful vacation area. Dozens of lakes. Fishing, boating, swimming. W. W. Witt, 1971 Princeton Avenue, St. Paul 5, Minnesota.

Will Supply. Methodist minister. Thirty-five years old. Available to supply pulpit and other pastoral services in exchange for living quarters within commuting distance of Garrett Biblical Institute, Evanston, Illinois, during the month of August. Walter D. Niles, 803 Main Street, Rolla, Missouri.

Vacation in Nova Scotia. Cabins by the sea fully furnished. From \$16 to \$25 per week including light, heat and ice. Small community of six cabins. For information write Wm. A. MacLachlan, 111 West Mt. Pleasant Avenue, Philadelphia 19, Pennsylvania.

Portville, New York. Methodist. Will exchange with any congenial denomination in northern New England, New England Seaboard, Quebec, New Brunswick, Nova Scotia, or Wisconsin, month of August. Church in residential suburb of Olean, New York, short distance from Chautauqua Assembly Grounds. State and National Parks, and Niagara Falls. Preaching exchange or not. Fine parsonage in Allegheny Mountain region. Edward T. Read, 12 N. Main Street, Portville, New York.

Victor, Montana. In the Bitterroot Valley of the Rockies. Thirty-five miles from Missoula, a university town. Federated church, Baptist-Presbyterian. Will exchange with any congenial denomination for a month any time between middle of June and middle of August. Prefer Vancouver, British Columbia, or vicinity. Comfortable manse. One service a week. We are family of four. F. L. Lewno, Victor, Montana.

Will Supply. Minister of the United Church of Canada will supply pulpit of any church, almost anywhere during July and/or August, far from or near to Toronto, Canada. Would ask no honorarium apart from use of manse or parsonage for self and wife during period of supply. Would also like going and returning travel expenses for self only. Prefer Southwestern Virginia,

(Turn to page 81)

Parish Organizations at Work

by A. Stanley Keast*

Who put curtains at the windows
In the Church School overhead?
Lending just that touch of beauty
Where the Gospel truths are read.
Who else but those loyal workers,
In whose ranks there are no shirkers!

The Church School Auxiliary

Have you taken time to ponder
How it happens so to be,
That the walls and woodwork glisten
To a very marked degree?
Here within this chapel cozy
Never did things look more rosy!

The Painters' Group

Who looks after gowns and cottas,
Keeping them both fit and trim?
Sewing rents and hems and buttons
With determination grim.
Working quite behind the scenes,
Generous of their time and means.

The Vestment Committee

When the news gets noised around
Friends have come into our midst,
Waiting for a welcome greeting,
Or perchance, a warm assist.
Who then springs to instant action?
None else but our parish faction.

The Visiting Committee

Does a handshake tend to brighten
Folks that need a word of cheer?
This, in truth, is what we strive for
When we warmly greet them here.
It's a way we have of saying,
"For your friendship we are praying!"

The Welcoming Committee

To find seats for those who gather
In this hallowed House of Prayer,
Is a privilege we covet,
Be the weather foul or fair.
So with your cooperation
We'll continue on location!

The Ushers' Committee

*Secretary, Church of the Mediator, Allentown, Pennsylvania.

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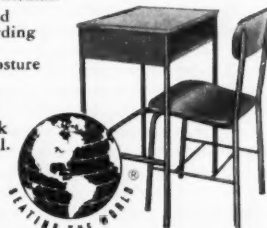
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* In their formative years, physically as well as mentally, our youth is confined to the classroom for a large part of the day. Here is an opportunity, of which the teaching profession is fully aware, to encourage the proper physical habits as well as mental.

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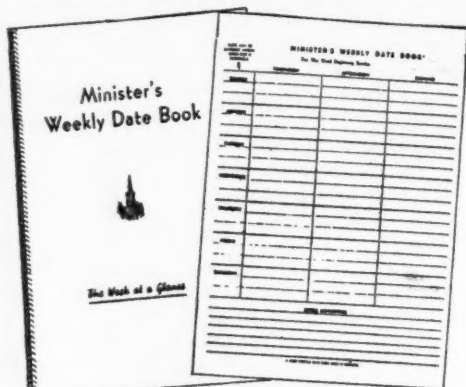
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PRICE — \$1.00 per Copy

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CHURCH MANAGEMENT, INC.

1900 Euclid Avenue

Cleveland 15, Ohio

BORNING AS HE WATCHED

The Meaning of the Negro Spiritual

by Charles R. Zahniser*

A NUMBER of years ago when I was giving a series of lectures at Vanderbilt University, Dr. John Knox, then chaplain at the neighboring Negro Fisk University, said to me, "If you would like to see a real Southern Negro church service go over on Sunday evening to Zema Hill's Baptist Church in East Nashville. You'll find there the Negro spiritual in the borning."

I did so. And I saw just that. But it was only after considerable meditation on the experience that I came to realize its significance. Today it looms in my thinking as an illuminating revelation.

The service had begun when we entered. With few of the later full attendance yet present there was an attitude of reverent silence. Four deacons were seated as was their custom at the front of the pulpit facing the audience. Soon one of them began to hum softly, ceased a few moments, then began again this

time framing the beginning of a sort of melody. Soon others reverently joined him adding to or modifying the melody, soon a refrain seemed to emerge, I was indeed witnessing "the spiritual in the borning!"

But it was only later, in the sermon that the whole significance came. By that time the room was well filled and Zema Hill introduced the preacher of the evening, a strapping young Negro of six feet or more, manifestly very much in earnest. He began by reading rather laboriously his text, Isaiah 28:16, "Behold I lay in Zion for a foundation stone, a tried stone, a precious cornerstone of sure foundation. He that believeth shall not make haste!"

Then after a moment he said, "It say" and read the text again. "Amen! It say," and he repeated it again.

Soon he was pacing about, getting more and more intense, stressing one word then another of the text but saying absolutely nothing else. For some twenty-five minutes this continued, the

speaker pacing about, sweating, shouting, the congregation responding with fervent Amens. Then the speaker sat down and Zema Hill spoke appreciatively of the "great sermon," the people responding with further Amens.

Today I realize I had indeed witnessed "the spiritual in the borning" and that the sermon was a significant part of the process.

The text also was an important part. Here was a sweeping assertion of a triumphant faith. In it welled forth a spirit developed among the Negro people of the United States in days of slavery and subsequent mistreatments but along with which there had come an acquaintance with our Protestant Christian gospel. It was a spirit that had never emerged in such formulation anywhere else. The Negro spiritual is a direct product of this experience. It emerged from the Negro personality in its reaction against these sufferings but in the light of this Christian assurance. In it is indeed a veritable revelation of the grace of God, a present-day prophetic of value to all mankind!

Here is a typical example:

Nobody knows the trouble I've seen,
Nobody knows but Jesus!
Nobody knows the trouble I've seen,
GLORY HALLELUJAH!
Sometimes I's up, sometimes I's down,
Sometimes I's almos' to de groun',
GLORY HALLELUJAH!

Here in "Ole Man River" is another. Get the picture in it: On the river bank

*University of Pittsburgh, Pittsburgh, Pennsylvania.

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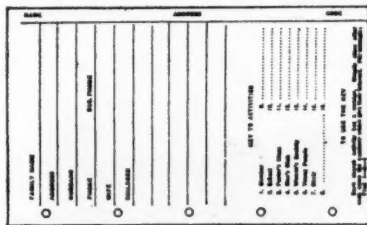
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Card ready for horizontal file
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matter; a rule was placed at the right-hand edge. When used in a file this makes it possible to instantly locate the card desired. See illustration at the left.

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stands this Negro, the raging river has swept away his shack, drowned his mule and hog, destroyed all his belongings. Now listen to him:

Ole Man River, it jes keeps rollin',
It jes keeps rollin' erlong!

But then comes again GLORY HAL-
LELUJAH!

What white man could ever accomplish that? Most of them would say, "To hell with such a world!" Nowhere else has the Negro developed all that, only here in the United States under these conditions of an evangelical gospel in the midst of sufferings!

One has only to read the verses of Paul Dunbar, his poems breathing the complaints, the sorrows, the yearnings, but also the persistent faith, confidence, and even cheer of slavery days to see all this.

And it is only in his own Negro church that it has emerged and tri-

umphed. For through all these experiences the Negro's church is the one institution that has been distinctively his own. And that is still true today. He lives under a government run by white folks. His children go to schools run by white folks. He works in industries run by white folks. In every other relationship he is a minority group run by white folks except in his church. That he has kept distinctively his own. Today he prefers to be in his own Negro churches. In the Greater Pittsburgh area, for example, where most of the white churches are open to Negroes, Presbyterians and Methodists maintain Negro churches in their presbyteries and conferences, yet less than two per cent of over a hundred thousand Negroes here are in these churches. In

this church is the one place where he feels he can be himself, can stress his distinctive virtues and say, "I'm proud I'm a Negro!"

Indeed this young preacher in Nashville was right in stressing that text. It is only "In Zion" that he finds God has laid "A stone, a tried stone, a precious cornerstone of sure foundation" so that he that believeth need not make haste! He has shown us how one can carry on amidst life's very darknesses finding even there a real worthwhile-ness.

All this he has formulated in the spiritual. Connoisseurs in music are saying this Negro spiritual is the one real contribution America has yet made to the world's music; in all else we have merely copied. In this its real meaning obtains. With true prophetic insight that young Negro preacher stressed that text!

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The Eternal Things

A Sermon by Orva Lee Ice*

Let this mind be in you which was also in Christ Jesus.—Philippians 2:5.

MAN is a chambered nautilus, restless to build more stately mansions. Man is an embryo, sharply hammering to crack its parochial shell and leave its low vaulted past. Man is an Abram, daringly leaving comfort behind and going out, not knowing whither he goes. Man is a Moses, choosing rather to suffer with the pilgrims and sojourners, than to have Egyptian security. Man is a youthful Jesus venturesomely breaking with them of old time. "The sea hath bounds but deep desire hath none."

This "deep desire" to be free from the cocoon of the past is currently evident. What is modern art but a deliberate mocking of the old precision, the perfect balance and perspective? Artists know that their paintings are not the likeness of anything in heaven above or on the earth beneath. So let it be! Anything but unchanging repetition. They are rebelling against eternal sameness. Now, if you look at modern art with this in mind you have to confess that they are doing a good job of defying the orthodox.

What is modern music but a furious attempt to break with exact time, correct measure and conventional scores. Better it is, they think, to have noise than monotony. What is modern literature but a shocking rebellion against ethical complacency? I confess they are doing that right well. Present day poetry is often without beauty, rhythm or sense, a revolting against iambic pentameter in order to ridicule and satirize conformity.

Evidence is seen in the social, political and economic realms in our modern world of this mutiny against submission to the old orders of things. It is jarring, disturbing, alarming and it is effectual.

There should be this forward thrust. The rebel vows he would rather be up and going somewhere than to rot where he is. However, it could be fatal to move out of order into chaos. It could be destructive to blow out the light just to leap about, devil-may-care, in the dark. We will never know where we are going, or if we are going, if we can't recognize where we've been. Indeed the stubborn mind, the won't-mind is a disturbing element to prog-

ress, but it is also a balancing factor to keep us steady as we go.

Give whatever of praise is due to the stubborn mind, whatever of glory the modern mind deserves. I make a plea for the continuing mind. The attitude that conserves the values of the past to use as incentives to grasp the goods of the future. It will be found that new occasions will teach old duties. Whatever we hold of truths that have been verified by the past, let us keep as the thesis of life; whatever of desirable possibilities the future may yet withhold, let us grasp as the anti-thesis, and let us strive to make for the present a synthesis for prosperous and happy living. There must be the temporal and the eternal; the changing and the changeless.

We must be careful not to make change an end in itself. Nothing is of necessity true, or false because it is old; nothing valuable or valueless because it is new. We have, by experience, proved that some things we have been doing of old time are invaluable. We had better hold on to them. Man has been breathing since the first of his kind received the breath of life. I think the human race has been drinking water since "Adam's Ale" and I think we had likely better hold on to these two things. New occasions teach these old duties.

We must not mistake motion for progress, nor think the god-of-things-as-they-are is always a devil. I do not, in this breath try to canonize St. Rip Van Winkle who slept and found himself utterly in a strange world twenty years behind his time. I see many instances where standpat-ism has been an enemy of progress. It was that which stoned the prophets, martyred the twelve and crucified Jesus. Change is not something to be hated as sin or worshipped as a god.

The mother eagle returns to her nest one day and has not food for her brood. Instead of feeding them she begins to tear up the nest, not that she wishes to destroy her children, but that she might prepare them for the vaulted skies, to be the eagles God made them to be. "Then welcome each rebuff that turns earth's smoothness rough, each sting that bids not sit nor stand, but go."

I speak then for the continuing mind and I know no better admonition than that of the evangelist: "Let this mind

VIRGINIA

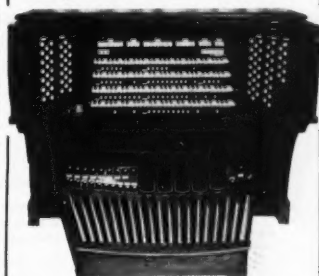
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be in you which was also in Christ Jesus."

Certainly Jesus broke with the traditional, particularly "ancient good" which currently served neither God nor man. He taught that that which served not man, served not God. He rebelled against forms that in themselves took the place of God and became a burden to his children. He put service above services, content above form, utility above ritual. He relegated to limbo religion that offered shewbread to God and starvation to mankind; which burned candles on holy altars and left people in the dark;

which offered foreskins instead of hearts.

While he put no value on many things that were said by them of old time, he did not come to destroy the law and the prophecy that had in them the foundation for permanent good. He recognized that new occasions would only establish the old duties. In him dwelt the continuing mind.

As of old time righteousness is exalting; sin is debasing. Men never have gathered grapes of thorns, or figs of thistles; they do not now and they never will. "Be not deceived, God is not mocked for whatsoever a man

soweth that shall he also reap." That seedtime and harvest continued and continues.

Attitudes may change. For example, we have changed our attitude about things we used to think sinful, but sin and its results remain the same. We have changed our attitude toward liquor. Political candidates promised never again would the old saloon return. Today both men and women drink without particular social condemnation. We have altered our opinion, but the results of liquor remain as they were of old time. Virtuous Diana can not be trusted when she is drunk. The very god Apollo couldn't drive his solar chariot evenly across the skies when he was intoxicated. How would he fare with modern traffic?

Now the converse is quite as true. If we sow good seed, we shall reap in kind. If we sow to the flesh we shall reap corruption. If we sow to the spirit we shall reap life everlasting.

Jesus kept the things that are abiding. Brotherhood was a good violated by Cain. Its violation today is as damaging as war. Salvation was as necessary in his time as in old time. Is now and ever shall be. New occasions will never change old duties.

Jesus held on to the fatherhood of God. "Of old thou hast laid the earth and the heavens are the work of thy hands. They shall perish, but thou shalt endure; they shall wax old as a garment; as a vesture they shall change, but thou art the same." Some cultist admonished Mr. Emerson that the world was coming to an end the following Friday and Mr. Emerson is reported to have replied that we would have to get along without it. Jesus knew things would change, but we could go on with the unchanging God. "The Lord of hosts is with us; therefore will we not fear though the earth be removed and the mountains be carried into the midst of the sea."

With Jesus there were temporal things; new moons, feast and Sabbath days, circumcision, Mosaic laws. With Jesus there were abiding things; the bitter issue of sin; the golden fruit of righteousness; the value of love over hate; the fatherhood of God and the brotherhood of man; the need of salvation from both the guilt and power of evil. "Let this mind be in you which was also in Christ Jesus." Transcend the ephemeral things. Carry on with things eternal. Let new occasions teach old as well as new duties. Keep with Christ the continuing mind.

As on the day of Pentecost, people of different races, colors, and languages can understand one another if the spirit of Christ is in their lives.

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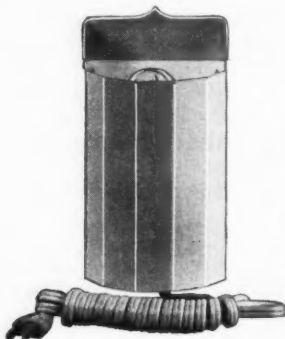
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Which all men have of immortality;
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Sir J. Davies

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(From page 72)

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Will Supply. Minister, First Presbyterian Church, Kimberly, Wisconsin, will supply pulpit of any congenial congregation July 27, August 3, 10 and 17, for use of manse or suitable living quar-

ters; Any section of the United States. Family of four. **C. J. Watson, 208 North John Street, Kimberly, Wisconsin.**

QUEEN PLEDGES TO PRESERVE 'TRUE PROTESTANT RELIGION'

IN SCOTLAND

Edinburgh, Scotland—Queen Elizabeth told the General Assembly of the Church of Scotland, in a message, that she would use her authority to "maintain and preserve . . . the true Protestant religion in Scotland."

The Queen's message stressed the need for all to show "the living reality" of their faith "by the conduct and example of our daily lives and family relationships."

Her message was read to the General Assembly by Admiral of the Fleet Viscount Cunningham of Hyndhope, Lord High Commissioner to the Assembly. It said:

"We gladly avail ourselves, for the first time, of the opportunity given us by this meeting of the Assembly to assure you that we hold the Church of Scotland in the most deep regard, as did our beloved father whose death, with you and with our peoples, we are mourning.

"We bound ourselves, on our accession, by a solemn obligation to maintain and preserve the settlement of the true Protestant religion in Scotland. That obligation we readily and willingly renew.

"We are very conscious of the need, which was never greater than today, for vigorous witness which it is the privilege of the church to bear to the abiding principles of our Christian faith. But we are equally conscious that all of us fail in our personal duty unless we all, as individuals, likewise strive to show, by the conduct and example of our daily lives and family relationships, the living reality of our faith and its power to influence, and indeed to shape, the difficult times in which we live.

"To that supreme duty our dear father ceaselessly gave himself, and we shall seek, with God's help, to follow his example."

Addressing the assembly after reading the message, Viscount Cunningham commended the Royal Family for setting an example of "Christian living and Christian home life."—RNS




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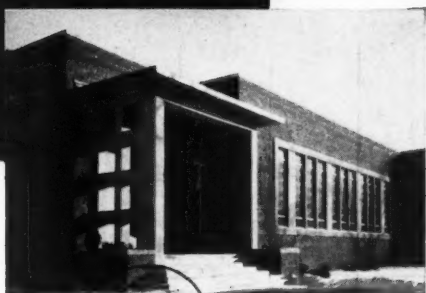
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175,000	277,000	ST. JOHN'S PRESBYTERY, TAMPA, FLORIDA
175,000	177,000	WINDERMERE METHODIST CHURCH, CLEVELAND, OHIO
125,000	142,000	ST. PAUL'S LUTHERAN CHURCH, ALBUQUERQUE, NEW MEXICO
100,000	140,000	WESLEY UNITED CHURCH, PRINCE ALBERT, SASK., CANADA
100,000	113,000	ST. LUKE'S EPISCOPAL CHURCH, MOUNTAIN BROOK, ALABAMA
75,000	95,000	CHRIST EPISCOPAL CHURCH, TUSCALOOSA, ALABAMA
75,000	93,000	FIRST METHODIST CHURCH, TOCCOA, GEORGIA
75,000*	87,000*	ST. PAUL'S METHODIST CHURCH, GREEN BAY, WISCONSIN
75,000	82,000	WILSON BOULEVARD CHRISTIAN CHURCH, ARLINGTON, VIRGINIA
50,000†	66,000†	FIRST PRESBYTERIAN CHURCH, RALEIGH, NORTH CAROLINA
50,000	58,000	TEMPLE BAPTIST CHURCH, TULSA, OKLAHOMA
50,000*	51,000*	WYNNEWOOD PRESBYTERIAN CHURCH, DALLAS, TEXAS
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